

PRESENT

FOR A

WELSH CLERGYMAN.

CONTAINING,

I. Archbishop USHER's Charge to his Clergy, at their Ordination.

II. Archbishop HORT's Instructions to the Clergy of the Diocese of *Tuam*; abridged.

III. The Importance of the Ministerial Character: Written in Blank Verse, by a Gentleman in *Virginia*.

IV. A Vindication of the Freedom of Pastoral Advice: By the Rev. JOHN SMITH, A. B. Rector of *Nantwich, Cheshire*.

V. The Life of the Right Reverend Father in God

WILLIAM COWPER:

Formerly Lord Bishop of *Galloway*. Written by himself.

VI. The Life of Doctor WILLIAM BEVERIDGE:

Late Lord Bishop of *St. Asaph*.

VII. A Summary of the Life and Character of the

Rev. Mr. GRIFFITH JONES: *died 1761*

Late Rector of *Llandowror, in Carmarthenshire*.

The first Projector and Conductor of the circulating Charity-Schools, throughout the Principality of *Wales*.

Art thou a minister? read the scriptures; they will tell thee thy duty. The prophet saith to thee, *Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgressions.* The apostle saith to thee, *Preach the word; be instant in season and out of season. Watch in all things, do the work of an evangelist, make thy ministry fully known.* Thou shalt give an account for the souls of the people, their blood shall be required at thy hands.—Bishop JEWEL, in *Sermon*.

T O
The Reverend the C L E R G Y,

PARTICULARLY

The Younger Part of them,

1609/1959.

IN THE

PRINCIPALITY OF WALES;

This NEW EDITION of the following TRACTS,

IS HUMBL Y PRESENTED,

As a Token of his best Wishes and Regard for them

AND

His native Country;

BY

The EDITOR.

Bishop Hoar's Charge is particularly recommended by
H. Hoar, Chaplain to the Lord Bishop of Landaff, in his
Charge to the Diocese.





A Present for a Welsh Clergyman.

(Nothing insulting is meant by this Publication)

Archbishop USHER's Charge to his Clergy, at their Ordination.

READ and study the scriptures carefully, wherein is the best learning and only infallible truth; they can furnish you with the best materials for your sermons; the only rules of faith and practice; the most powerful motives to persuade and convince the conscience; and the strongest arguments to confute all errors, heresies, and schisms; therefore be sure let all your sermons be congruous to them; and to this end, it is expedient that you understand them as well in the originals, as in the translations.

II. Take not hastily up other men's opinions, without due trial, nor vent your own conceits, but compare them first with the analogy of faith, and rules of holiness recorded in the scriptures, which are the proper tests of all opinions and doctrines.

III. Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

IV. Insist most on those points, that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life: press these things home to the consciences of your hearers as of absolute necessity,* leaving no gap for evasions, but bind them as close as may be to their duty; and as you ought to preach sound and orthodox doctrine, so ought you to deliver God's message as near as may be in God's words, that is, in such a plain and intelligible language that the meanest of your auditors may understand; to which end, it is necessary to back all practical precepts and doctrines with apt proofs from the holy scriptures, avoiding all exotic phrases, scholastic terms, unnecessary quotations of authors, and forced rhetorical figures: since it is not difficult to make easy things appear hard, but to render hard things easy, is the hardest part of a good orator, as well as preacher.

V. Get your hearts sincerely affected† with the things you persuade others to embrace, so that you may preach experimentally, and your hearers perceive that you are in earnest; and press nothing upon them, but what may tend to their advantage, and which yourself would venture your own salvation upon.

VI. Study and consider well the subjects you intend to preach on, before you come into the pulpit, and then words will readily offer them-

* Prima cura pastoris in eo est, ut verbum Dei predicet pure, plane, pathetice et discretè. *Affidius de Theolog. Prebeter.*

† The phrase must be affectionate and cordial, proceeding from the heart, as an experimental acquaintance with those truths we deliver, for *Quia prout corde recit in cor*—You must first be affected yourself, before you can affect others.

Selves; yet think what you are about to say, before you speak, avoiding all uncouth, indecent, or ridiculous expressions, which will quickly bring preaching into contempt, and make your sermons and persons the subjects of sport and merriment.

VII. Dissemble not the truths of God in any case, * nor comply with the lusts of men, or give any countenance to sin by word or deed.

VIII. But above all, you must never forget to order your conversation as becomes the gospel, so that you may teach by example as well as precept, and that you may appear good divines every where, as well as in the pulpit; for a minister's life and conversation is more heeded than his doctrine.

IX. Yet after all this, take heed you be not puffed up with spiritual pride of your own virtues; nor with a vain conceit of your own parts and abilities; nor yet be transported with the applause of men, nor dejected or discouraged with the scoffs or frowns of the wicked and prophane.

Ministers *already* engaged in the work of the Lord, be animated to an happy discharge of their important trust, in words to this effect:—

“ You are engaged in an excellent employment in the church, and intrusted with weighty matters, as stewards of our great Master *Christ*, the Great Bishop; under him, and by his commission, you are to endeavor to reconcile men to God; to convert sinners, and to build them up in the holy faith of the gospel, that they may be saved, and that repentance and remission of sins be preached in his name. This is of the highest importance, and requires faithfulness, diligence, prudence and watchfulness. The souls of men are committed to your care and guidance; and the eyes of God, angels, and men are upon us, and great is the account we must give to our Lord *Jesus Christ*, who is the supreme head of his church, and who will at length reward or punish his servants in this ministry of his gospel, as he shall find them faithful, or negligent; therefore it behoves us to exercise our best talents, laboring in the Lord's vineyard with all diligence: this is the work we are separated for, and ordained unto: we must not think to be idle or careless in this office, but must bend our minds and studies, and employ all our gifts and abilities in this service. We must preach the word of faith, that men may believe aright, and the doctrine and laws of godliness, that men may act as becomes christians indeed; for without faith, no man can please God, and without holiness, no man can enter into the kingdom of Heaven.”

* “ Spiritual guides and teachers” are to “ fear no man in the discharge of their consciences, and neither to say or omit any thing for the sake of applause, or of promoting either their own wealth or power.”—They are “ to instruct, exhort, and comfort all that are placed under their care, with sincerity, discretion and tenderness, privately as well as publicly.—Watching for their souls as they that must give account.—Shewing themselves, in all things, patterns of good works.”

Archbishop Secker.

Archbishop HORT'S Instructions to the Clergy of Tuam.

MY REVEREND BROTHERN:

THE providence of God having called me to the government of this diocese, I have judged it not improper for me, to communicate my thoughts to you, with regard to the execution of your ministerial office, in order to the edification and salvation of the souls respectively committed to your charge.

I. PREACH.

I. PREACHING, is one of those means appointed by our Saviour, for enlightening the minds, awakening the consciences, and reforming the manners of your hearers. In order to answer these great ends, some degree of skill and address, as well as of pains and study, will be requisite.

The subject of a sermon ought to be some point of doctrine, that is necessary for a christian to know; or some duty that is necessary for him to practice, in order to his salvation. I would recommend it to young preachers especially, to compose a set of sermons upon the chief articles of the christian religion, according to their natural order and dependences; by this means, they will improve their own knowledge, at the same time that they are teaching their hearers; but this should be done, in the plainest and easiest manner.

When a useful subject is chosen, the next care of the preacher is, to find out some proper and pertinent text, that will naturally lead him to pursue his subject, and that will yield him those doctrines and practical deductions, which he had in his view, without force or torture. For want of this, the whole operation will be laborious, obscure, and perplexed to the composer; and the discourse will be void of that perspicuity, which is necessary to engage the attention of the hearer. And I am sure there is no want of such texts upon all subjects, in the Bible.

When a useful subject and a pertinent text are chosen, the next work is *composition*, or the ranging of such thoughts as naturally arise upon the subject, into a convenient order and method: this will be the plan of his discourse, and the composer will reap no small advantages from this practice.

First, As it will help him to enter all his loose and detached thoughts in their proper places, for want of which, some of them may escape him, when he comes to the finishing part.

Secondly, It will lead him to break his sermon into heads, which is absolutely necessary for giving strength and clearness to the whole, and for engaging the attention of the audience; which will be soon blunted and tired with hearing an harangue, where all the parts are run into one general mass, and nothing distinctly and specially offered to the understanding.

Thirdly, The memory of the hearers will be greatly relieved; for a sermon thus broken into particular heads, will be better imprinted, and more easily recollected, by reason of the dependance and connection of the parts, where one draws another after it like the link of a chain.

And *Lastly*, It will give the preacher an opportunity of interspersing apt texts of holy scripture, for the support, or illustration of every particular head. There may indeed be a faulty extreme on this hand,---but the other extreme, of a penury of sacred texts, prevails too much in our modern and refined compositions; which for that reason, may rather be called *orations* than sermons.

A due medium therefore ought to be observed in this case; but of the two, the latter extreme is more blameable; for a sermon will appear lean and unsatisfying to a religious palate, when it is not sufficiently larded (embellished) with scripture; but the whole is made to rest on the reasonings of the preacher, unsupported by the authority of God's word. By this means likewise, he will become an expert *textuary*, which is the first excellency of a christian divine; and the people will naturally be made better acquainted with the holy scriptures.

Now this is what I call a *sermon* in contradistinction to an *oration*, which by one uniform flow of eloquence, without proper breaks and divisions, glides like a smooth stream over the soul, leaving no traces behind it. The word, thus delicately sown, may, like a concert of music, delight the ear while it lasts, but dies with the sound, and the hearer will carry little home, besides a remembrance that he was sweetly entertained. The effect of this will, where there are any kind of talents for it, be a *good style*; by which I would be understood to mean, *that simplicity and propriety of language, which clearly conveys the sense of the speaker into the mind of the hearer*. When therefore, by the method before prescribed, the preacher is become master of his subject, and has ranged all his materials fitly, fit words and expressions will readily offer themselves to answer to his clear ideas; for nothing perplexes the *style*, but a confused and perplexed manner of thinking.

He therefore, who would convince and persuade his hearers, should above all things, aim at that perspicuity and simplicity, which are the greatest ornaments of language: whereas, on the contrary, a tawdry style, garnished with flowers of rhetoric, and flights of fancy, which are incident to young preachers, makes only a bright confusion, that glares upon the mind without enlightening it.

As to the *doctrinal* part of a sermon, the style cannot be too plain and chaste, though it need not descend to be base and vulgar, (for there is a wide difference between these two,) because it is addressed to the *understanding*; but as the *practical* part is designed to move the *affections* and *passions*, the style may rise, and grow warm with some heightenings of the imagination, the better to answer that purpose. I have only two remarks on that head; the first relates to the *introduction*, the second, to the *conclusion* of a sermon.

As to the *former*, if an introduction be necessary, it should always be short, pertinent, and leading as soon as may be, to the main subject of the discourse. If the text needs any light from what goes before and follows it, this should be collected, and brought to bear upon the text with the utmost brevity and clearness; for, people are naturally impatient to know what the minister would be at, and to have him take his main business in hand. When I hear a preacher set out with a general preamble, that has no immediate relation to his text, and can never carry him to it but by a mighty circumference, I easily conclude with myself what I am to expect in the sequel of the discourse.

With regard to the conclusion of a sermon, it should be always practical, and persuasive of a good life: it should consist of exhortations and motives proper to enforce such duties, and virtues, as may pertinently arise from the doctrine, and positions before laid down. For, the great end of preaching is to make men better: mere knowledge put into the head, if it does not penetrate to the heart, and from thence diffuse itself into the life and conversation, becomes, not only useless, but hurtful, as it will turn to a man's greater condemnation.

The rule I would suggest is, to distinguish carefully between the *doctrinal* and *practical* part of the discourse, in the manner of your pronunciation. The intention of the *doctrinal* part being to enlighten the understanding, and to lead it to the knowledge of truth, by cool reasoning and argumentation; all that is proper and necessary here,

is that simplicity of accent and emphasis, which may serve to point out where the force of the argument lies.

But the *practical* part of a sermon requires a very different conduct; for the mind having been before sufficiently enlightened, the intention is *now*, to persuade the *will*: to which end, the passions are to be excited to come in to assist the reason. And here it is, that the *pathetic allurements* of voice will be useful and proper. For experience shews us the power of the outward senses in this case; and particularly, that *action* and *motion* skilfully presented to the eye, and *musical sounds* received by the ear, produce wonderful effects on our passions and affections. It is therefore necessary, when your design is to raise fear or hope, joy or sorrow, love or hatred, to vary the action and pronunciation from cool and sedate, to that which is more warm and moving; in order to touch the spring of that passion, which you would make use of, to answer your end.

II. The SECOND branch of your office in the church is, *READING THE PUBLIC PRAYERS*: I call it, indeed, *reading* the prayers, in compliance with the common phrase; but speaking properly, prayers ought to be *prayed*, not *read*. Let a minister when he opens his book, possess his soul with this thought; *That he is going to address himself to the great Majesty of Heaven and Earth, who knows all his thoughts, and beholds all his actions; and that he is in the immediate presence of this adorable Being, who is very jealous of his honour*: I say, let him possess his soul duly with this consideration, and he will naturally fall into all the proprieties of prayer.

III. The THIRD branch of your office, is that of public *CATECHISING*. The compilers of our Liturgy acted very prudently in making the Church Catechism short and summary, for fear of over-burdening the memory, and rendering it distasteful and irksome. For this reason, they did not support the doctrines and duties there laid down, with proofs out of the holy scripture, taking it for granted, that this part would be supplied by the pastors of the church.—With regard to children, the chief use of catechisms is to treasure up the materials of knowledge in their memories, tho' they may perhaps enter very little into the sense of them: but as their understandings ripen with time, and their appetite for knowledge increases, it will be no small advantage, that they have the words and sentences ready stored up for use; for they will easily put sense to them hereafter, and then it is that a more copious exposition becomes seasonable and necessary; however, *no pains* should be spared, for enlightening them at present according to their capacities.

And I am afraid that too many of your parishioners, who are of mature age, and even some who are advanced in years, *have need to be taught what are the first principles of the oracles of God*. Shame will hinder such from coming to be catechised like children; but that shame will be covered by your putting in practice the method I am recommending; for light and knowledge will be obliquely conveyed into their minds, and you will, by instructing children in their presence, instruct them at the same time, without exposing their ignorance.

In such parishes as afford a sufficient auditory at the evening service, this work may be then most conveniently performed, till the short days come in; but where the parishioners lie remote from the church, the morning will be the fittest time. It will indeed prolong

the service for half an hour; but they who come to worship God, but once in seven days, may look upon this, as an easy composition; and if the minister should not grudge his pains, it will be hard, if they should grudge their time, when they have no worldly business upon their hands.—If you should at the same time take occasion to explain and enforce the doctrines of *Protestantism*, and of the *established Church*, it might be of great use to fortify your people, and prevent apostacies, and perhaps to bring over such as may have the curiosity to be your hearers. And to speak the truth, there is no other way of effecting this properly upon reasonable creatures and christians, than the way of reasoning and conviction. Coercive laws can never convince any body: they may tie up men's hands and tongues, but never reach their hearts; this is only to be done by enlightning the mind, and working properly upon the conscience.

I must, therefore, My Reverend Brethren, most earnestly press you to be assiduous in the discharge of this part of your office: declaring at the same time, that I shall distinguish with my regards such ministers and curates, as shall distinguish themselves, by their diligence upon this, and the following head:

IV. Which is *FOURTHLY*, the reviving of that almost antiquated exercise of *expounding the holy scriptures* to your congregations.* I am afraid, that the bulk of your people, are very little acquainted with this *divine book*: some for want of inclination to read it, and others for want of proper helps for understanding it; and yet, this is the book that *is able to make them wise unto salvation.* 2 Tim. iii. 15. *This book*, is the great rule of their faith and practice, and according to this book, they must be judged at the last day. Who then should teach them to understand it, but their pastors, who are called by that honourable name, because they are to *feed their people with knowledge and understanding.* Jerem. v. 15. *For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts.* Mal. ii. 7.

By this means, you will by degrees lead those into the knowledge of the holy scriptures, who will not be at the pains, or may want leisure to read them at home; or if they do read, yet for want of commentators, are sometimes at a loss for the true sense. Let me add, that this exercise will be of no small advantage even to yourselves, as it will lay you under a necessity of studying the word of God, which you are by profession, and promise at your *ordination*, bound to do; for a clergyman can no more be unskilful in the holy scriptures, without great shame and reproach, than a lawyer, in the law.

The *epistles and gospels and lessons* for the day, will furnish you with choice of subjects for this work, which will become easy and familiar to the minister, after he has once made himself master of the sense and connection. I am not recommending this as an additional task over and above the sermon, but to be substituted sometimes in the place of it; and which, in my judgment, will be more profitable, especially if care be taken to make such practical inferences and applications in the

* This useful exercise, however, has the sanction of some worthy divines now living, and among them, the present Bishop of Chester, who, when Rector of Lanchester, used to expound one of the lessons every Sunday afternoon to his congregation.

course of the exposition, as may naturally arise out of the text. This will indeed make it a sermon, in another shape; with this difference only, that the variety of subjects and incidents will enliven the attention, and give a more agreeable, as well as instructive entertainment to the audience; who, I dare say, will come with a better appetite to this exercise, when judiciously performed; and fill your churches better.

It will remain in the minister's discretion, to interpose a sermon, when he pleases; but he will do well to note down those Sundays, in order to expound in the following year, those portions of holy scripture, which by this means were omitted. And, if the people were admonished to bring their bibles with them, according to the good old practice of our ancestors, and to accompany the minister, as he reads and expounds, they would understand, and retain it better; and be enabled to spend an hour more profitably in recollecting and repeating to their families, what they had heard at church. If this custom, practised in the times of *Puritanism*, was laid aside in a licentious age, when all seriousness in religion grew out of fashion, let us not be ashamed to revive it; for, it is no shame to learn that which is good from any body. After all, if a sermon in form should, in compliance with custom, be found indispensable, it may however be shortened, to allow for the time, that has been spent in the exposition.

I come now to speak to---your duty at large, and out of the house of God.

I. The first I shall mention is, the *visitation of the sick*. And let me assure you, that this is a very critical office at certain conjunctures, and that great discretion is required for the right discharge of it; for, there may be danger in administering either too much *fear*, or too much *hope*. To awaken a sick man to reflect upon his past life, and to call his sins to remembrance, in order to a particular repentance, will be of great use to him; but care must be taken, not to throw him into despair of God's mercy and forgiveness; for this will prevent his repentance, and shut the door of mercy against him. On the other hand, to set only the mercy of God before him, and deal out hope too liberally, will be the way to make him secure, when his soul is in the utmost danger. And bye-standers will be too apt to lay hold of such sweet doctrine, to their own undoing. I am afraid, it is too frequent for wicked livers, when they apprehend the approaches of death, to send for the minister, in order to receive the communion and absolution, as a kind of passport, which they hope will do their business at once, and carry them by a short way to heaven: and indeed, this is a very short way, if it would do. But alas! we do not find in the holy scriptures, that the way is quite so easy. But the visitation of the sick, is only an occasional branch of a pastor's duty, and there is another of much greater importance and extent; and that is,

II. Secondly, his *visiting all his parishioners* at their houses, in a stated and regular course. By this means only, can he learn the true state of their souls, and all their spiritual wants. In the church, he is to *speak*, and they to *hear* only; but his familiar conversation, will give them an opportunity of speaking in their turns, and of opening to him their doubts and scruples of conscience; their fears,

their temptations, and their ignorance; and he will take fit occasions to admonish and reprove them privately, without exposing them to shame, according to our Saviour's advice. By the same means also, he will learn if the worship of God be kept up in families as it ought; he will discover what good books are used among them, and what bad ones, which may tend to corrupt their principles and manners. —These, and a thousand other good ends are to be obtained, only by the diligence of a pastor in visiting his parishioners at their houses; so that if he should content himself with officiating in the church only, and having barely a *face-knowledge* of them, he will leave a great part of his duty undone. It is incredible how far this practice would go towards reforming the people, and especially those of the lower rank; for though, he is doing no more than his bare duty, yet they would mistake it for a great honour and condescension on his part, to visit them familiarly in their homely cottages; and by thus gaining their hearts, he would find them soft to his good impressions, and patient under his reproofs. I hope therefore, my reverend brethren, that you will be particularly assiduous in this branch of your duty; and that for the more easy and effectual performance of it, you will divide your respective parishes into convenient districts, to be visited by you in a stated course.

III. Need I observe to you, in the THIRD and LAST PLACE, that the *example* of a virtuous and godly life in a minister, will have more effect upon his people than a thousand discourses from the pulpit, be they never so excellent. The bulk of mankind are much easier led by the eye, than the ear; and though he should preach like an angel, yet will they despise his doctrine, if they do not read it in his life; but, when he shews himself in *all things a pattern of good works*, and presents in his own life a fair copy of all those graces and virtues which he recommends from the pulpit: his own people will believe him to be in good earnest, and that his sincere aim is to save their souls, as well as his own. His humility, meekness, and forgiveness, his charity and moderation, his temperance and sobriety, his grave, prudent, and peaceable behaviour, his encouragement of religion and devotion in his own family, will procure reverence and authority to his person, attention to his preaching, and a zeal to imitate his virtues: They will think such a *labourer worthy of his hire*; and he must be of a very perverse temper indeed, who will not cheerfully render him his dues. —Give me leave to observe, that if the minister be intitled to his tithes, the parishioners are in *good conscience*, and by the rules of the gospel, and the will of the Donor, intitled equally to his spiritual cares and labors, in the execution of his office for the good of their souls. If he *reaps their carnal things*, it is in consideration, that he shall *sow unto them spiritual things*; and as he is *partaker of the altar*, he is required to *wait at the altar*; 1 Cor. ii. 14, 15. And therefore, if he proves remiss in the discharge of his duty, if he is not at hand to watch over his flock, to feed and to guard them, he must not wonder, if they are untoward and difficult in the payment of their dues; for though the *law* be *with him*, yet they will justly set up the *equity of the gospel* against him.

It remains, only that I should exhort you to that, which is not so properly to be called a distinct and separate head of duty, as a mode or quality, that ought to run through all the rest: I am speaking

ing of ZEAL, or that fervent desire of doing good to the souls of your parishioners, which will animate and enliven every part of your duty. This is opposed to that *indolence* and *lukewarmness* of spirit, which always proceeds with *indifference* and *sluggishness in business*; which does what is barely required, and no more; and therefore generally underdoes in every thing. To such temper every thing goes up-hill and against the grain; and is performed, as if it were a *task*, which is done only because it must be done.

But a principle of ZEAL will turn our duty into delight, and make us active and diligent; it will overcome all difficulties, and spare no pains in promoting the honor of God, and the salvation of those souls that are committed to our charge. Our Saviour gives John the character of a *burning and a shining light*. John v. 35. *Shining*, by the light of his doctrine, and *burning*, by the warmth and activity of his zeal; and, the same should be the character of every minister of the gospel.—In order therefore to excite you to the effectual discharge of your spiritual offices with this laudable temper of mind, I shall lay before you some *motives* and *considerations*, which, if duly attended to, cannot fail of success.

I. The FIRST shall be taken from the nature of that trust, which, with your own consent, has been committed to you. The souls of your parishioners are your immediate charge, and you are to guide them in the way of eternal salvation. Hence it is, that the office of a minister is represented in the holy scriptures under metaphors and characters, importing a very high trust.

You are called *shepherds*, who are to feed the flock of Christ, by enlightening their minds with the knowledge of divine truths; to establish their faith, and influence them to the practice of virtue. *Simon, son of Jonas, lovest thou me?* says our Saviour, *Feed my sheep*. John xxi. 16. Which he repeats three times. The trust is comprized in three words, but so big with important matter as might fill a volume. However, you may observe the principle and spring from whence it is inferred and enforced, *lovest thou me?* strongly implying, that where there is a true love for our blessed Saviour, it will naturally operate by a zeal for promoting the salvation of the souls for whom he shed his most precious blood.

As *shepherds*, you are likewise instructed to guard your flocks from spiritual enemies and dangers, especially as they are surrounded with those who will be assiduous to pervert and corrupt their faith and manners. For this reason, a good *pastor* will always have an eye upon his flock, to confirm those that are wavering; and reclaim and recover such as have been led astray.

II. And it is in the same view, and for the same purposes that you are called *watchmen*; for you are to watch over the faith and morals of your people, and guard them against infidelity, false doctrines, corrupt religions, evil customs, and immoral practices. *Son of man*, says God to the prophet, *I have made thee a watchman over the house of Israel*; and the end follows, namely, to *warn the wicked from his evil way*. St. Paul takes up the allusion, *Heb. xiii. 17. Obey them that have the rule over you, for they watch for your souls*. And here I cannot but repeat the hint of the necessity of residence, which is so clearly and strongly implied in those metaphors; for an absent and

rambling *shepherd* must needs neglect the safety of his flock, and a *watchman* or centinel will be punished if he leaves his post.

III. And LASTLY. To name no more, you are *stewards* of the *mysteries of God*, 1 Cor. iv. 1. and dispensers of the means of salvation in his church. The church is Christ's *household* or family; and it is your office to administer their spiritual food to them, *even the sincere milk of the word*, that so they may grow in grace, and in the knowledge of God their Saviour.

Now these metaphors of a *shepherd*, a *watchman*, and a *steward*, express in a most significant and lively manner, the nature of that trust, which is committed to every one, who has taken upon him the holy character; and shew that he is responsible for the souls of his parishioners. And as every trust, must one time or other be accounted for, this leads me to the other *motive*, proper to excite you to a zealous and diligent discharge of your office; namely, That you will, most certainly, be called to a strict account for the same. This is strongly urged by St. Paul, in the place before mentioned, as an argument both to ministers and people to discharge their duties reciprocally: *Obey them that rule over you, for they watch for your souls, as those who must give account.* And what account will a lukewarm, slothful and negligent minister give at that day, if his unhappy parishioners should turn evidences against him, and in excuse for their own faults, plead, that they miscarried through his neglect? Will he plead his obedience to the canons and rubrics, and that he performed every service which the letter of the law required? Let me assure you, my reverend brethren, that this plea, will not be admitted before the great Judge, and that the father and lover of souls, requires much more at your hands. Canons and rubrics are useful instruments for keeping up *external discipline, order, and decency* in an established church; and, it is small merit in a clergyman to obey these, because, he will be exposed to ecclesiastical censures for his neglect. But if he contents himself with this *legal observance*, and goes no further, he will be found wanting, when he comes to be weighed in the balance. His heart and soul must be set upon his work: he must give up the best of his time and pains to it, labouring, *in season, and out of season.* 2 Tim. iv. 2. Performing many things, as a volunteer, which laws do not, and cannot prescribe; or he will never stand the inquisition of the great day, but be ranked in the number of *unprofitable servants.* This day of reckoning must come: it is what you preach to others, and it is what you should seriously consider yourselves—*lest after preaching to them, you yourselves should be cast-aways.* 1 Cor. ix. 27. But as dreadful as this day will prove to slothful and merely canonical pastors, it will be no less joyful and happy to those who have been zealous and diligent in saving the souls committed to their charge. With what pleasure will every such minister appear at the head of his happy flock, before the great Shepherd, and in his own words say, *These thou gavest me, I have kept, and none of them is lost!* The light of his doctrine, and the living light of his example did not shine in vain, even with respect to himself, before his people; for they *that turn many to righteousness, shall shine as the stars for ever and ever.* Dan. xii. 3. If any further motive were necessary, tho' one would think I should not, you may turn to the office of Ordination, and refresh your memories with the solemn promises you made, at your admission

admission to the order of priests: and I would earnestly advise every clergyman to read over that office, once at least in every year; because, stale promises are too apt to be forgotten.

Having thus, my reverend brethren, delivered my thoughts to you, though very imperfectly, upon some of the chief branches of your sacred function, I hope you will receive them favourably, and that will not be quite unprofitable, and especially to such of you, as have not long been admitted to the CURE OF SOULS.

I shall, by God's assistance, endeavour to co-operate with you for promoting the great ends of your ministry;—shall cheerfully assist you, as far as I am capable, with my advice, and prayers in your behalf; and I hope I shall not want the benefit of your advice as there shall be occasion; and especially of your prayers, that God will enable me by his grace, to discharge faithfully the great trust committed to me, for the promotion of his glory, and the edification of this diocese; that so, when the great Shepherd shall require an account of the flocks committed to our charge, you and I may be able to give it up with cheerfulness, and enter into the joy of our Lord.—I shall conclude, with those awful words of God to the prophet Ezekiel, in his 33d chapter: *O son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he doth not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.*

[Thus far Archbishop Hoar.]

The IMPORTANCE of the MINISTERIAL CHARACTER.

Written in Blank Verse, by a Clergyman in *Virginia*.

THIS day my tongue, the glory of my frame,
Enjoy'd the honour of man's advocate:
Immortal souls of more transcendent worth
Than Ophir or Peru's exhaustless mines,
Are trusted to my care. Important trust!—
What if some wretched soul (tremendous thought!)
Once favor'd with the gospel's joyful sound,
Now lost, (for ever lost!) thro' my neglect,
In dire infernal glooms, with flaming tongue,
Be heaping execrations on my head,
Whilst here secure, I dream my life away!
What if some ghost, cut off from life and hope,
With fierce despairing eyes up-turn'd to Heav'n,
That wildly stare, and witness horrors huge,
Be roaring horrid, "Lord, avenge my blood
" On that un pitying wretch, who saw me run
" With full career, the dire enchanting road,
" To these devouring flames, yet warn'd me not:
" Or faintly warn'd me; and with languid tone,
" And cool harangue, denounc'd eternal fire,
" And wrath divine?" at the dread, shocking thought

My spirit shudders: all my inmost soul
 Trembles and shrinks. Sure, if the plaintive cries
 Of spirits reprobate reach the ear
 Of their great Judge, they must be cries like these,
 But, if the meanest of the happy choir
 That with eternal symphonies surround
 The Heav'nly Throne, can stand and thus declare,
 " I owe it to *his* care that I am here,
 " Next to Almighty Grace: his faithful hand
 " Regardless of the frowns he might incur,
 " Snatch'd me reluctant, from approaching flames,
 " Ready to catch and burn unquenchable:
 " May richest grace reward his pious zeal,
 " With some bright mansion in this world of bliss."
 Transporting thought! then blessed be the hand
 That form'd my elemental clay to man,
 And still supports me. 'Tis worth while to live,
 If I may live to purposes so great.
 Awake my dormant zeal! for ever flame
 With generous ardor for immortal souls;
 And may my head, and tongue, and heart, and all,
 Spend and be spent in service so divine!

A Vindication of the Freedom of Pastoral Advice:
 Being a SERMON preached by the Rev. JOHN SMITH, A. B.
 Rector of Nantwich, Cheshire.

SEARCH THE SCRIPTURES. *John v. 39.*

GALATIANS Chap. iv. Ver. 16.

Am I therefore become your enemy, because I tell you the truth?

HOWEVER valuable truth may be in itself, and desirable to every real christian, yet it is always sure to give offence to the ignorant and profane, the lukewarm and formal professors of christianity. Every faithful preacher of God's word, from the dawn of revelation has found, and to the end of time, will find, that this is the case. Indeed, since man is by nature a fallen and depraved creature, it cannot be otherwise: *It is impossible*, says our Lord, *but that offences will come.* Luke xvii. 1. Light and darkness are not more opposite, than the carnal mind, which is enmity against God, and the pure religion of Jesus Christ. Rom. viii. 7.

From this contrariety arises much of the opposition which we meet with in our christian warfare. This opposition, which is the common lot of christians in general, is more peculiarly the portion of the ministers of the gospel. The office of the ministry is truly honourable; but, like the post of honour in battle, it is attended with peculiar dangers. Satan and his emissaries are always ready to oppose, distress, and perplex, the faithful servants of the living God. We have a striking proof of the truth of this observation in the treatment which the prophets of old, which Christ himself and his apostles met with; and particularly St. Paul. Hear his own account of the difficulties he underwent. *Are they ministers of Christ*, says he,

(*I speak as a fool*) I am more; in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of water; in perils of robbers; in perils by mine own country men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in cold and nakedness; besides those things that are without; that which cometh upon me daily; the care of all the churches.

Cor. xi. 23 to 29.

What a dreadful catalogue of sufferings is here? And yet, under all these difficulties, we find that the grace of God was sufficient for him; and that his strength was made perfect in weakness. 2 Cor. xii. 9. Sensible of this, he tells the Corinthians that he takes pleasure in infirmities; in reproaches; in necessities; in persecutions; in distresses for Christ's sake. 2 Cor. xii. 10.

Such was the noble and undaunted spirit of this holy apostle: and, if the ministers of the gospel would approve themselves faithful to their master, they must, like him, boldly speak the truth; and declare unto their hearers all the counsel of God. Acts xx. 27. When offence is taken at their freedom, and opposition arises in consequence thereof, each faithful servant of Jesus Christ, may, in his own behalf, very fitly and properly put this question to his opposers: *Am I therefore become your enemy, because I tell you the truth?*

From these words, I shall take occasion to consider, the various, and indispensable obligations, which the ministers of the gospel are under, plainly to declare the truth to their hearers.

These obligations do arise from the love they bear to God—to their people—and to themselves—from the strictness of their ordination-vows—and, from their solemn subscriptions. With respect to the first of these obligations, namely, the love they bear to God: This is most certainly a very lively and active principle. The apostle St. Paul, felt this divine energy so strong in his own soul, that he found it impossible to resist it. The love of Christ, says he, constraineth us: *It bears us away,** like a strong and resistless torrent, and excites us to all the various exercises of ardent zeal, christian compassion, and brotherly love. Indeed, love for love is but a reasonable return; and it is the constant and never-failing fruit of the holy spirit, which presides in the breast of every true believer. When this divine love is shed abroad in the heart of a christian minister by the power of the holy ghost, when the eyes of his understanding are enlightened, to see his own vileness and unworthiness, (Job xl. 4) and the unspeakable goodness of his God to him, through Christ; when he beholds the dreadful depravity of human nature, and the great danger men are in of eternal misery: when he sees the contempt which is cast by the wicked on the glorious God, and his sacred laws; the hallowed flame of celestial zeal will be kindled, and he will speak boldly with his tongue. Psa. xxxix. 34. Under such circumstances, he will (in conformity to the injunction given by God to the prophet, Jer.

* This is the import of the original word; it is very emphatical; and suggests a noble simile which few translations preserve. See Doddridge's Family Expositor on 2 Cor. iii. 14. and his Note on Phil. i. 23.

aloud, and spare not: he will lift up his voice like a trumpet, he will shew his people their transgressions, and the house of Jacob their sins. Isa. lviii. 1. If another, who bears the same sacred commission, will basely prostitute his office, and bring guilt upon his soul, by speaking smooth things, and prophesying deceits; the true servant of God must not, dares not do so. Isa. xxx. 10. His love to his master obliges him to stand forth in defence of his sacred cause, and to speak the truth from his heart. Psa. xv. 2. Indeed, if he should act otherwise, he would be unfaithful to his God, and treacherous to the souls of the people committed to his charge. The apostle expressly enjoins all pastors to take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the church of God, which he hath purchased with his own blood. Acts xx. 28. In consequence of this solemn charge, every faithful shepherd thinks himself obliged to deal plainly with his flock; and, knowing the terrors of the Lord, he earnestly endeavours to persuade them to flee from the wrath to come. 2 Cor. v. 11. Matth. iii. 7.

This is the kindest part he can possibly act towards them. Should he see a fellow-creature perishing for want of bread, and, though of ability, refuse to relieve him, he would justly incur the imputation of inhumanity; but small would be his guilt, and inconsiderable his cruelty, if compared with the conduct of a pastor, who sees his people rushing forward into the broad way that leadeth to destruction; and yet neglects to admonish them faithfully of their danger. Mat. vii. 13. The sufferings of the body in this world, will soon have an end; but the sufferings of wicked and impenitent souls, will be unspeakable and eternal.

If your houses were in flames, and you were asleep; insensible of your danger, and therefore incapable of avoiding it; he must be a cruel wretch indeed, who should refuse, or neglect to rouse you immediately from your slumbers. What then would you say, or think of the minister, who sees his people asleep, nay, even dead in trespasses and sins, in the greatest danger of everlasting burnings, and yet lets them sleep on, and take their rest, in sin and security? Isa. xxxiii. 14. Certainly you must think him, and might justly call him, a cruel monster; and, instead of acting like the true servant of Jesus Christ, he would, by such behaviour, prove, beyond dispute, that he was the slave of sin, and the minister of Satan.

The conduct of a faithful preacher of the gospel, is the very reverse of all this. He will speak the truth, whether you will hear, or whether you will forbear. Ezek. ii. 5. He will labor to shew you the depravity of your nature, the heinousness of your sins, and will declare to you plainly the heavy vengeance, the dreadful wrath of God, which is your desert on account of them. He will endeavor fully to convince you of the purity and spirituality of God's law, and the absolute impossibility, in your fallen state, of a strict conformity thereto, or of justification thereby. Gal. iii. 10. He will thoroughly probe your wounds in order to their cure; being clearly convinced, that there is no other way to bring you as sinners, weary and heavy laden, to your spiritual physician; to the great shepherd and bishop, of your souls. Mat. ix. 28. 1 Pet. ii. 25.

All this, and (if possible) more than this will he endeavor to do, not because he hates you, not because he takes pleasure in giving you

you pain by declaring the awful threatenings of God against sin; but because he has a true and real love for your souls: and therefore he *strives and labours, wilhes and prays, that you may be happy, both here and hereafter.* And is he for this to be hated and opposed, derided, and set at nought? Ungrateful return indeed! Be this as it may: He is fully determined, however, through the power of God, to persevere in the path of duty; to return good for evil, blessings for curses, and benefits for wrongs. In so doing, he imitates the example of his ever-blessed master, who *went about doing good.* Acts x. 38.

When he looks into the sacred volume, he sees that persecution has ever been the lot of God's faithful servants; and therefore he is not much surprised, as if a new thing had happened unto him; neither is he depressed, and dejected on this account. He finds a variety of comfortable promises in the word of God; and these are the stay and support of his soul. Thus saith the Almighty to his faithful servant: *Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness.* Isa. xli. 10. *I will never leave thee, nor forsake thee. So that he may boldly say, The Lord is my helper, and I will not fear, what man shall do unto me.* Heb. xiii. 5, 6. Blessed are ye, says the Redeemer, *when men shall revile you; and persecute you; and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for, great is your reward in Heaven; for, so persecuted they the prophets which were before you.* Mat. v. 11, 12. Indeed, the apostle assures us, that *All who will live godly in Christ Jesus, shall suffer persecution;* 2 Tim. iii. 12) and, that *We must through much tribulation, enter into the kingdom of God.* Acts xiv. 22. Heaven, however, will make the real christian ample amends for all; and, *these light afflictions, which are but for a moment, will work out for him a far more exceeding and eternal weight of glory.* 2 Cor. iv. 17.

Of this happiness, and of this glory, the minister of Christ is earnestly desirous that all his people should partake. This is utterly impossible whilst they continue in their sins; and therefore, out of the love he bears them, he *faithfully and plainly* warns them of their danger.

And indeed, if it were possible that he could be destitute of a real love to God, and a true concern for the souls of his people, (which never was, never can be the case,) yet, is he indispensibly obliged to *say the truth in Christ, and to lie not,* if he has any, even the least regard for his own salvation. Rom. ix. 1. Hear the solemn charge which God gives him by the mouth of his prophet *Ezekiel,* In the third chapter of this prophecy (which I desire you will seriously read in your retirements) at the 17th and 18th verses, you may find these awful words. *Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Observe attentively this awful passage. The minister of God is here called, a watchman: He is appointed by Christ to the perpetual care*

of his church; to look after the spiritual welfare of his people, with attention and diligence; to foresee dangers, in order to prevent them, and to promote in every way, their eternal salvation. An office thus of the greatest importance! Thus the Almighty proceeds: *Therefore hear the word at my mouth; and give them warning from me: that is, be diligent in prayer for spiritual knowledge; and in reading the holy scripture, which is my word; and, according to the tenor of this sacred revelation, warn them to forsake their sins, and to return unto me their God and Saviour. When I say unto the wicked thou shalt surely die; that is; thou shalt perish in thy sins, if thou diest in them; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; that is; he shall die in a state of sin, and be condemned to those eternal punishments, to which death translates sinners: But his blood will I require at thine hand: Thou shalt be accountable for the loss of his soul; just as a man's blood is laid to the charge of him, that is in any respect, accessory to his death.**

It is this awful denunciation, which is again repeated in the 33d chapter, † (joined with the love that he bears to Christ, and his church) that constraineth him to declare the dreadful threatenings of the Almighty *plainly, and without reserve*; and unless he does so, great is his guilt; and insupportable will be his punishment. If the prophet should *prophecy falsely, and speak unto you peace, when there is no peace*; he would wretchedly and cruelly deceive you: (Jer. vi. 14.) You then must perish in your sins; but he would be subject at least to a double portion of infernal torments.

This will be evident, if we briefly consider his ordination-vows, which indispensibly oblige him to all fidelity, and diligence. ‡ The first question that is put to each candidate for holy orders, in the office of deacons, is this: "Do you trust THAT YOU ARE INWARDLY
"MOVED BY THE HOLY GHOST, to take upon you this office and
"ministration, to serve God, for the promoting of HIS GLORY, and
"the edifying of his people? To which he answers, *I trust so.*" In the office of ordaining priests, there is a *most solemn charge* given to them. They are required to have always printed in their remembrance how great a treasure is committed to their charge: the church and congregation whom they must serve, is Christ's spouse and body. The greatness of the fault of their negligence, and the horrible punishment that will follow upon it is then set before them, in case the church, or any member of it, take any hurt, or hindrance, by reason thereof: they are moreover charged never to cease their labour, care, and diligence, till they have done *all that lieth in them*, according to their *bounden duty*, towards all such as are, or shall be committed to their care, to bring them to a ripeness and perfectness of age in Christ. They are again urged to consider with what care and study they ought to apply themselves to this; to pray earnestly for God's holy spirit, and to be studious in reading, and learn-

* See Lowry's Commentary, page 261.

† See likewise the 46th chapter of *Isaiah*; the 5th, 6th, and 23d chapters of *Jeremiah*; the 2d, 23d and 24th of *Ezekiel*; in which (together with various other passages in scripture) the guilt and danger of unfaithful pastors, and their flocks, are described in the most awful and affecting manner.

‡ See the offices for making and ordaining priests and deacons.

ing of the scriptures; and to forsake and set aside, as much as they may, *all worldly cares and studies*. It is hoped, that they have clearly determined, by God's grace, to give themselves *wholly* to this vocation; and, as much as lieth in them, to apply themselves *wholly* to this one thing; to draw all their cares and studies this way; and, that by their daily reading, and weighing the scriptures, they will study to wax riper, and stronger in their ministry. These are some of the words of the preparatory charge given by the bishop, when he enters on the office of ordaining priests; the whole of which is so serious, and so solemn, that no address can be more so. After this *truly pathetic, and weighty charge*, the bishop proceeds *in the name of God, and of his church*, to put the following questions to each candidate for the sacred order of priesthood. "Do you think in your heart that you be truly called, **ACCORDING TO THE WILL OF OUR LORD JESUS CHRIST**, and to the order of this church of England, to the order and ministry of priesthood?" To which question the candidate replies, "*I think it.*" The bishop then asks, "Are you persuaded, that the holy scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the said scriptures to instruct the people committed to your charge; and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded, and proved by the scripture?" The candidate answers, "*I am so persuaded, and have so determined, by God's grace.*" The bishop proceeds thus: "Will you then give your faithful diligence, always so to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge, with all diligence to keep, and observe the same?" The candidate answers, "*I will so do, by the help of the Lord.*" The bishop then asks, "Will you be ready, *with all faithful diligence*, to banish and drive away all erroneous and strange doctrines, contrary to God's word; and to use both public and private monitions, and exhortations, as well to the sick, as to the whole, within your cares, as need shall require, and occasion shall be given?" The candidate answers, "*I will, the Lord being my helper.*" The bishop then asks, "Will you be diligent in prayers, and in reading of the holy scriptures, and in such studies, as help to the knowledge of the same, laying aside the study of the world, and the flesh?" The candidate answers, "*I will endeavour myself so to do, the Lord being my helper.*" The bishop then puts this question, "Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves, and them, as much as in you lieth, wholesome examples, and patterns to the flock of Christ?" The answer is, "*I will apply myself thereto, the Lord being my helper.*" The bishop then asks, "Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all christian people, and especially among them that are, or shall be committed to your charge?" The candidate replies, "*I will so do, the Lord being my helper.*"

After this, the bishop prays that God, who hath given the candidate the will to do all these things, may also grant unto him strength, and power to perform the same; that he may accomplish his work, which he hath begun in him, through Jesus Christ our Lord. Then the congregation shall be desired secretly in their prayers, to make their humble supplications to God, for all these things, for which prayers, silence is to be kept for a season.

The bishop then prays again, in behalf of the candidates, and their respective flocks; and, when this prayer is ended, he, with the priests present, shall proceed to lay their hands severally upon the head of every one that receiveth the order of priesthood; the receivers humbly kneeling upon their knees, and the bishop saying, "*Receive the Holy Ghost for the office and work of a priest, in the church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained; and be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*" Then the bishop delivers to every one of them, kneeling, the Bible into his hand, saying, "*Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto.*"

When this is done, the Nicene Creed is repeated, and the bishop proceeds in the Communion Service, which all they who receive orders take together. Besides this, each candidate subscribes* to the Articles of Religion, the Book of Common Prayer, and Homilies of the Church, as entirely agreeable to the word of God: and to these I beg leave to refer you.

You may clearly see then the strong, the solemn, the indispensable obligations, which every minister of the gospel is under, to deal plainly with his hearers, *He must preach the word; be instant in season, and out of season: he must reprove, rebuke, and exhort with all long-suffering and doctrine.* 2 Tim. iv. 2. He is bound to do so, by the love he bears to God, to Christ, and his church; and by the regard he has for the welfare of his own immortal soul. *Yea, Wo be unto him, if he preach not the gospel.* 1 Cor. ix. 16. And if these things are so; I must observe, that the opposition which is given to such faithful servants of Jesus Christ, is truly impious.

For, is it not impious to oppose the ministers of Jesus Christ; and, in so doing, even to fight against God? *Acts v. 39.* How highly would an earthly monarch resent an indignity offered to his ambassador? Much greater reason then have we to expect, that Jesus Christ, who is *King of Kings, and Lord of Lords,* (Rev. xix. 16.) will avenge the cause of his ambassadors; and put them to confusion that hate them? Hear this awful declaration; *vengeance is mine, I will repay saith the Lord.* Rom. xii. 19.

Indeed, the opposition which is given to the ministers of Christ, is not only very impious, but is likewise highly unreasonable. Is it not unreasonable to censure and blame them for their conscientious regard to truth? Certainly it is; and ungrateful too; since they are earnestly desirous that the truth should make you free from the bond.

* This subscription is to be made, *ex animo*; that is, from the very soul of the subscriber.

age of sin and Satan, and lead you to the fruition of pleasures
 moreover. John viii. 32. Psa. xvi. 11.

If the truth be galling to an impenitent sinner, (as it always must and will) let him turn his resentment *inwards*, where alone it can do good; and, if he will be offended, let him be offended at himself, for his immoralities, and at his sins, as the bane of all true happiness. In the 23d chapter of Jeremiah, at the 28th verse, the Almighty gives this solemn injunction: *The prophet that hath my word, let him speak my word faithfully.* This you see is the bounden duty of every minister of the gospel.

But alas! the time is come when men will not endure sound doctrine; they have itching ears; they turn away their ears from the truth; and are turned unto fables. 2 Tim. iv. 3, 4. The guilt however of such persons is very great; and their condition truly dangerous. Consult the 30th chapter of Isaiah, and you will find the following words: *Wo to the rebellious children, saith the Lord, that will not hear the law of the Lord; which say to the seers, see not; and to the prophets, prophesy not unto us right things; speak unto us smooth things; prophesy deceits: get you out of the way; turn aside out of the path; cause the Holy One of Israel to cease before us.* Such in effect is the language at this day, of all the profane, careless, and formal professors of christianity; and shall the servants of Christ lull them in their carnal security, join in the deceit, and flatter them with the hopes of safety? God forbid!

We are the *ministers of Christ*; (2 Cor. xi. 23.) we are to labour in his vineyard; to shew men *plainly* their spiritual wants; to endeavour to relieve them by leading them to their all-sufficient Saviour; in whom they have redemption thro' his blood; and thro' whom, they may be fully reconciled to their offended God.

We are *pastors of Christ's flock*; (Ephes. iv. 11.) it is our duty therefore *diligently* to superintend our charge; to endeavor to rouse the impenitent; to cherish the weak; to bring back those that go astray; to direct them to proper pastures; and to guard against the several dangers to which they are exposed in this frail state, from the allurements of the world, the flesh, and the devil.

We are *ambassadors for Christ*; (2 Cor. v. 20.) sent by our Divine Master out of infinite grace, to a lost world; to shew men their guilt and danger; to explain to them his benevolent purposes; to urge them to accept his offers of pardon, grace, and glory; and to receive to a state of reconciliation, such as are willing to return unto God through him.

We are *stewards of the mysteries of God*; (1 Cor. iv. 1.) we are to take care of Christ's family; to dispense to them all spiritual blessings; to impart his instructions; to feed them with the bread of life; and to prepare and dispose them for the reception of their blessed Lord, at the great and awful day of his second coming.

Such are the figurative representations, given in the word of God, of the office and duty of his ministers. * Struck with a deep sense of the dignity and importance of the ministerial character, and of his own natural weakness and infirmities, the inspired apostle Saint Paul, makes this humble inquiry: *Who is sufficient for these things?*

* See Bishop CONYBEARE'S Charge to his Clergy of the Diocese of Bristol, delivered at his primary Visitation, July, 1752.

And

and if he, with all the plenitude of inspiration, with all the accomplishments of science, and powers of oratory, was still fearful and apprehensive of ill success; what then are ministers in general? What then am I, who am in all these respects so vastly inferior to him? *To him, whose shoes I am not worthy to unloose.* Mark i. 7.

But, my brethren, weak and unworthy as I am, I can truly say, that *my heart's desire, and prayer to God for you all is, that you may be saved.* Rom. x. 11. It is the ardent wish of my soul, God is witness! that you may be happy, both here, and hereafter. This happiness you cannot possibly obtain, whilst you continue in your sins, and are at enmity with your God. *There is no peace, saith my God, to the wicked.* Isa. lvii. 21.

Truly sensible of this, and longing for your salvation; *suffer, I intreat you, the word of exhortation:* Heb. xiii. 22. Bear with my plainness; and, as I intend it for your good, think me not *your enemy, because I tell you the truth.* If I am earnest, and importunate, *is there not a cause?* 1 Sam. xvii. 29. Certainly there is: your salvation, and my own eternal happiness are nearly concerned: nay, they do evidently depend on the truth and reception of that sacred gospel, which it is my bounden duty *plainly, and, (if it may be) forcibly to preach unto you.* For these reasons then, I must not, I dare not *corrupt the word of God, nor handle it deceitfully.* 2 Cor. ii. 17. 2 Cor. iv. 2. *It is required in stewards that a man be found faithful;* and, if I should flatter you in your sins, your guilt will still remain; and God will *severely punish me for my insincerity.* 1 Cor. iv. 2. I am resolved therefore, by the grace of God, *faithfully to warn you of your danger, that you may flee from it; so that if you do perish, (which God forbid!) I may be pure, and clean from your blood.* Acts xx. 26.

It will be the lot of many christian ministers, (God grant that it may not be mine!) to be called forth, at the day of judgment, as witnesses against their own people: I must *give account for the preaching of God's word;* and you must assuredly answer for the hearing of it. Heb. xiii. 17.

It is highly necessary therefore to remind you, that if any of you still continue to *make a mock at sin, and cast God's word behind you;* if you wilfully shut your eyes against the light; and persevere in the paths of error; you will finally have reason to curse the day of your birth, and even the solemn seasons of devotion, in which I have endeavored, *I trust faithfully, (tho' weakly and imperfectly it must be confessed) to declare unto you the word, and will of God.* Prov. xiv. 9. Psa. l. 17.

I intreat you therefore for God's sake, for your Redeemer's sake, and for the sake of your own immortal souls, to bring every doctrine I deliver to you, to the test of scripture; and examine diligently whether it be agreeable to the word of God. This is the only criterion of divine truth: men may err, but God cannot deceive. Examine *carefully all I say to you by this unerring rule.* Have recourse *to the law, and to the testimony.* Isa. viii. 20. If the doctrines I deliver are found to be agreeable thereto, *cordially receive them;* if otherwise, *totally reject them.*

Christ is our Lord and Master; follow no man further than he follows Christ. If you are at any time in doubt whether I speak the

the truth; and are desirous of consulting me about your spiritual concerns, come to me; or, if you choose it rather, I will come to you; and faithfully endeavor to remove all your scruples; and give you full satisfaction.

Believe me, I have no wish to mislead you: I have no such horrible design; I have no interest in deceiving you: *I seek not your's, but you.* 2 Cor. xii. 14. It will give me the greatest pleasure to impart spiritual truths to you; and to see you truly anxious and earnest about the care of your souls.

If your bodies are diseased, you will *speedily* apply to a physician; but, alas! when your souls are sick of sin, and in the greatest danger of eternal misery, many of you are careless, and unconcerned about them.

I beseech you therefore to trifle no longer with God, and your own souls: rest no more in a *form of Godliness*, whilst, at the same time, you are entirely destitute of the *power of it*. 2 Tim. iii. v. Thousands, nay, millions are thus deceived; satisfied with a round of lifeless and unmeaning duties; *trusting in themselves*. (instead of Christ) *that they are righteous, and despising others*. Luke xviii. 9.

But remember, my brethren, that *God seeth not as man seeth*. Specious appearances may deceive men; but God looketh on the Heart. 1 Sam. xvi. 7.

If therefore you desire to be saved, you must *come unto*; that is, you must *believe in Jesus Christ*: you must come to him as *sinners*; *tired, and heavy laden* with the burden of your sins. Mat. xi. 28. You must pray diligently for the *grace of God*; and then *search the scriptures*, that you may see, that you may know, and feel your lost condition, and that you are in deed, and in truth, *wretched, miserable sinners*. John v. 39.

When this conviction is truly wrought in your souls, you will then *earnestly* apply to Christ; you will renounce every *refuge of lies*; and *trust in Christ*; and in him alone, for a full, free, and compleat salvation. Isa. xlviii. 17. Then you *will go forth* to your spiritual duties, not trusting in your own strength, (which is but weakness) but in the *strength of the Lord your God*; and *will make mention*, not of your own, but of *his righteousness*, and of his only. Psa. lxxi. 16. Remember that *Christ, is of God made unto us wisdom, righteousness, sanctification and redemption*. 1 Cor. i. 30. *Wisdom*, to enlighten our dark understandings; *righteousness*, to justify our guilty persons; *sanctification*, to renew our depraved nature; *redemption*, to make us happy, both here, and hereafter. These are inestimable blessings, invaluable privileges; and these blessings, and these privileges are *all freely* offered to you, and to the *chief of sinners*, thro' Jesus Christ our Lord.

Look therefore unto your great Redeemer, and be ye saved, all the ends of the earth; for he is God, and there is no Saviour besides him. Isa. xlv. 22. *Believe on the Lord Jesus Christ, and you shall be saved*. Acts xvi. 31. His mercy will pardon you; his power will protect you; his blood will cleanse you from all your sins; his grace will make you clean hearts, and will renew a right spirit within you, and you will become *new men*, and true christians. John i. 7. Psa. lxxvi. 10. Then will you experience more solid comfort, and real satisfaction in one day, than you ever knew before in the whole course of your lives.

You

You will possess that peace of God, which passeth all understandings; a peace, which this vain world can neither give, nor take away. You will find that the ways of wisdom are truly ways of pleasantness, and that all her paths are peace. Prov. iii. 17. Be faithful therefore unto death; and Christ will give you a crown of life. Rev. ii. 20.

Now to God the Father, God the Son, and God the Holy Ghost, ascribed, &c. &c. &c. Amen.

The LIFE of Bishop COWPER:

Written by his own Pen, in the Year 1616.

MY life hath not been such, that I am ashamed to live longer, if my gracious God have any further service to employ me withal in his church: neither am I desirous to live; but yet I am heartily content to remove out of this body, that I may be with my LORD, freed from these restless tentations, which on every side have sore pressed, but, through his grace, never oppressed me.

In my younger years, I was trained up with the wrestlings of God: from my youth I have borne his yoke, exercised with his terrors; yet so that many a time, his sweet consolations have refreshed my soul. In my old days men have risen against me, but without a cause; betwixt these two my days are spent: my witness is in heaven; he knoweth, that in every state of life, my heart was ever toward the LORD; it was my joy to serve him, and my grief when I sinned against him.

Being of the age of eight years old, about *Martimas*, I was carried by my father from *Edinburgh* to *Dunbar* school; I could not write, nor read any Latin then. I tarried there till my twelfth year; even then did the LORD begin to acquaint my heart to seek him: we went, two and two, to the church; he put then this prayer in my heart every day in the way, LORD, *bow mine ear that I may hear thy word*. In the school, many a time have I turned on my face, seeking from God, knowledge and understanding. In the space of four years and less, I learn'd the whole course of grammar, wherein God made me to prosper, not inferior to others in company with me.

From thence, I was called by my parents to *Edinburgh*, and in the entry of my 13th year, sent over to *St. Andrews*, and passed in the course of philosophy there in the 16th year. There made I not such progress in knowledge, as I had done before in my other studies, either mine age not being capable of it, or my wise and merciful Father not thinking it expedient for me: yet, even there was the seed of grace still working in me, inclining me to a careful hearing and penning of sermons and theological lessons, as I could have occasion to hear them. And here Satan, working in corrupt nature, sought many a time to trap me in his snares, intending in my young years to give me that wound, that might have been a mark of shame to me in my old age, when the LORD should call me to do his work: but as on the other part, I felt my weakness, counteracted with the strength of corrupt nature; so, though then I could not discern it, afterward I had proof that it was the LORD's preventing mercy that kept me from being an offence unto his

his church. It is his mercy that he pardon'd the vanities and ignorances of my youth; and his mercy also, that he preserv'd me in all my life, from any that could make me a shame to his saints; or a scorn or reproach to his enemies.

Having passed my course in *St. Andrews*, at the age of sixteen years, I returned to my parents in *Edinburgh*; I was press'd by them to enter into sundry sorts of life I liked not; for my heart still inclined to the study of holy scriptures. Whereupon I resolv'd to go into *England*; where I evidently perceiv'd the Lord going before me, and providing for me at *Hoddesdon*, within eighteen miles of *London*. My mean portion which I had, being all spent (I speak it to his glory that cared for me) in that place, that same day, was I desired by our kind countryman, Mr. *Guthrie*, to help him in the teaching of a school, with whom I remained three quarters of a year; but after did the Lord lead me further: for having occasion to go to *London*, without my knowledge, or any suit of mine, I was called to the service of a learned divine, Mr. *Broughton*; unto the which, with the good-will of Mr. *Guthrie*, I enter'd; and there remained about a year and a half, daily exercised under him, in the study of theology. To him, under God, and some other learned divines of that city, do I acknowledge myself bound for these beginnings of knowledge I then received.

In the nineteenth year of my life, I returned again to *Edinburgh*, where having the commodious occasion to be with my elder brother, then one of the ministers of *Edinburgh*, I still continued in the same study; and at length was required to give a proof of my gift privately, which I did in the New-Church, in presence of Mr. *Robert Pont* and Mr. *Robert Rollock*, with sundry others of the ministry: then after that I was required to preach publicly in the New-Church, on a Sabbath-day in the afternoon, and the next week I was commanded to teach publicly in the Great Church, in time of a fast, on a Thursday in the afternoon. Thus did the Lord train me up, and these were the beginnings of my ministry; which I recount to the praise of his grace, who counted me faithful, and put me in his service.

A little after that, in the beginning of my twentieth year, there ensued a general assembly of the church, at *Edinburgh*; and by their authority was I sent out, and appointed Pastor of *Bothkenner*, in *Stirlingshire*; for that church had been desolate ever since the reformation, and the people had given in their supplication to the assembly for a Pastor. This calling of God and his church I embraced, and went unto them: where I found the desolation so great, that, except the walls, which were ruinous also, neither door, nor window, nor seat, nor pulpit, nor any part of a roof was there at all; yet, it pleas'd God to give such a blessing to the ministry of his word, that their hearts thereby were stirr'd up cheerfully to build the Lord's house, which most willingly, they fully resolv'd within half a year: not content to build their own part of the house, but the quire also, which of due should have been done by the parson: there need'd here no letters of horning, nor other compellories: neither waiting to have built it only, they adorn'd it within and without, more prior to any other church of such quality round about it. This was my first external seal, and confirmation of my calling to the ministry.

In this service I remained seven or eight years, subject to great bodily infirmities, by reason of the weakness of the soil in winter, and the unwholesome waters thereof. And here did the LORD first acquaint me with his terrors, and the inward exercises of sundry sort of tentations: so that between these two my life was almost wasted with heaviness: yet I bless the LORD for it, it was to me, like the wilderness of *Midian* to *Moses*, a school of tentation, whereby I learned daily more and more to know CHRIST JESUS, gathering some store of knowledge thereby, inward exercises, and outward studies, which the LORD afterward called me to give out, in more public places in his church; for the necessity of increasing disease forcing me to be-think of a transportation, the purpose of my mind, was to another church unplanted in the South, eight miles from *Edinburgh*; but the LORD still continued his calling, and drew me another way Northward; for at the same time, there intervened a general assembly of the church, at *Ferth*: there was I nominated, and with consent of the assembly and people was I written for that ministry. Thus did the LORD clear my way before me, and lead me there, where I thought never to have gone; yet two or three days before, did the LORD give me some signification of it, but I understood it not, till (the) event did teach me; for, in my thoughts in the night, there seemed a man to lead me by the hand to a little pleasant city, in a plain valley, on a river's side, having some banks lying on the shore thereof (as indeed, it had the first time, that after this I was brought to it, such a sight got I of it, in that vision, as afterwards I saw with my eyes); he led me a long time up and down the streets of that town, from one to another, very near to the top thereof: then did I awake, my face looking to the south-west. This made such an impression in my mind, as after that, I could never get forgotten.—I know there is no revelation *now* of doctrine, or new article of faith, to be sought out in dreams. The LORD hath spoken once for all, unto us, by his Son in the word; but, that the living LORD, who sleeps not, can give warnings to the souls of his servants, when their bodies are sleeping, no man acquainted with his working, I trust, will deny it.

After this, three or four days, returned Mr. *Patrick Simpson*, from the general assembly at *Perth*, to *Stirling*, and delivered me letters from the assembly and the town, containing my calling to the ministry. The town, shortly after, sent their commissioners to transport myself and my family. There I continued doing the work of God, for the full space of nineteen years. How I did carry myself in my open conversation, living among them, not as one separate from them, but mixed myself in all their fellowships, as a comfort to the best, and a wound to the worst inclined sort, this age will not want loving witnesses to record it. My diligence in like manner in the ministry, not only on the ordinary days, but on others, which I voluntarily chose, thrice a week in the evening, to wit, on Wednesday, Friday, and Saturday, for a preparation to the Sabbath, (for these were they had no preaching in the morning) it would have done a christian heart good, to have seen those glorious and joyful assemblies; to have heard the zealous cryings to God among that people, with sighing, and tears, melting hearts, and mourning eyes. I speak the

the truth in modesty, and not all the truth. It is not vain glorying, I abhor that; not I, but his grace in me.

All this time, except some little intermission and breathing times, did the Lord still exercise me with inward tentations. O what a vicissitude of estates! O what a variety of combats! It were tedious here to set them down all, as they were done and fought: but this I must say, the end of all and every one of them was unspeakable joy. And once for all, in greatest extremity of horror and anguish of spirit, when I had utterly given over, and looked for nothing but confusion, suddenly did there shine (in the very twinkling of an eye) the bright and lightsome countenance of God, proclaiming peace, and confirming peace with invincible reasons. O what a change was there in a moment! The silly soul, that was even now at the brink of the pit, looking for nothing but to be swallowed up, was instantly raised up to Heaven, to have joyful fellowship with God in CHRIST JESUS: and from this day forth my soul was never troubled, with such extremity of terrors. This confirmation was given me on a *Saturday* in the morning: there found I the power of religion, the certainty of the word: there was I touched with such a lively sense of a divinity, and power of the God-head, in mercy reconciled with man, and with *me*, in Christ, as, I trust, my soul shall never forget: Glory, glory, glory be to the joyful Deliverer of my soul out of all adversities, for ever!

In the midst of these wrestlings with God, all this time I wanted not combats with wicked men, like those beasts of *Ephesus*, with whom *St. Paul* did fight. All the time of my residence,—years, continued this battle; as one left off, another still renewing the battle: but the greatness of my inward conflicts made me regard lightly all their outward contradictions, and I esteemed them but like the bitings of a flea. I resolved with myself, it was no marvel to see Satan stir up his wicked instruments to disquiet me, since I *professed myself a disquieter of him and his kingdom*: Yea, my comfort was, that I had never a controversy with any of them, but for their sins: God knows, I loved their persons, and estates; therefore did the Lord assist me, the power of his word hammering down their pride, they were all of them by course, brought to the acknowledgment of their sins.

But at length, as God turned the heart of *Pharaoh*, and his people from the *Israelites*, when the time came, that he would have them to remove out of *Egypt*; so, by little and little, did the zeal and love of the most of this people, at least, in my sense, fall away; so that at last my battle was not with such as were like the publicans and sinners, (for these now were turned my favourers and comforters) but with such as seemed before justiciars; I mean unrebukable men for outward offences: these men found I stuffed with such pride, self-conceit, disdain and intolerable contempt, as carried them further from their duty than any of the former; yea, such as above others should have been my comforters, were my crosses; that I had cause to say with *Micah*, *the best of them are bristlers*; but, I trust, it repents them e're now: and therefore I pray God, not to lay it to their charge. I will have none of my words extended to that sinful there, which truly fear the Lord.

Now, about this time, God had opened to me a door, and called me to the charge of the churches in *Galloway*, of the south-west

part of this kingdom: for being named with others, by the general assembly, of such as they thought meet to be preferred to the episcopal dignity, (whereof I ever acknowledged myself not worthy) and recommended by the fathers of our church, it was his Majesty's pleasure to present me to that benefice, due to the office whereunto the church had called me. God knows, this was done, without my knowledge, or seeking, directly, or indirectly; for I could have been contented all my days with a private life, resolved to give honour and obedience in God, to such as were called to these places; after that it was once established by order in our church, and I had considered the lawfulness, antiquity, and necessity of it among us. Here was I neither guilty of ambition, nor of any precipitate embracing of it; for between the date of his Majesty's presentation, and my acceptance, there intervened eighteen weeks; yet, as the calling to this work, was greater than any other whereunto I had been led before, so the greatest opposition was there made unto me by men, whose lying libels and carnal contradictions forced me to spend more time unprofitably, than I had done before, since my entry into the ministry. The Lord forgive them and me also, where, in the manner of my answering, I have been sharper, than became christian meekness. For as to the matter itself, unfeignedly, I followed my light; I esteem it (*viz.* the episcopal) a lawful, ancient, and necessary government; only the abuses of it, by *pride, tyranny and idleness*, have brought it in misliking. From these evils, I pray the Lord preserve his servants, that now are, or hereafter shall be called to those places: but there is no reason, why a thing, good in itself, should be condemned or rejected for the evil of abuse; for so, no good thing at all should be retained in the church. And in this calling, how I have walked, and what my care was to advance the gospel there, I trust I shall not, nor yet do want witnesses.

In this estate do I now live; my soul alway in mine hand, ready to be offered to my God; where, and what kind of death God hath prepared for me, I know not; but sure I am there can be no evil death to him, that liveth in CHRIST, nor sudden death to a christian pilgrim, who, as *Job* says, every day waits for his change: yea, many a day have I sought it with tears, not out of impatience, distrust or perturbation, but being weary of sin, and fearful to fall into it. Concerning those who have been my enemies without cause, and charged me with many wrongful imputations, from which my conscience clears me (excusing me of these things, love of gain and glory, or such like, whereof they accused me:) the Lord lay it not to their charge. I go to my Father, and with his blessing to them; to rectify their judgments, and moderate their affections with true piety, faith and love.

Amongst the same papers were found MEDITATIONS, whereby he comforted himself whilst he found his death approaching; written also with his own hand, and bearing date the 7th of December, 1618.

"Now, my soul, be glad, Arise, make ready, shake off thy fetters, mount up from the body, and go away."

"Death is somewhat dreary, and the streams of *Jordan*, between us and our *Canaan* run furiously: but they stand still, when the ark cometh. Let the anchor be cast within the vail, and fastened on the

the

the Rock *Jesus*; let the end of the threefold cord be buckled to the heart, so shall ye go through: what threads the cord is made of, I cannot now tarry to tell you; but if ye ask, God will teach you."

"I saw not my children, when they were in the womb: there the Lord fed them without my knowledge: I shall not see them, when I go out of the body, yet shall they not want a father."

This faithful servant of God, who, from the time of his entry into the ministry, had always shewed himself diligent and faithful in his calling; notwithstanding that his sickness grew daily upon him, was no ways deficient in the duties of ordinary *preaching*; taking great pains also to perfect his work upon the *revelation*, which he had begun, and desired greatly to finish it before his dying. Besides which studies, the grief he received for the backwardness of unruly spirits in giving obedience to the articles concluded in the late assembly, and ratified by authority, to the great disturbance of the peace of the church, (which he laboured carefully in all his life to procure) did hasten him not a little to his end, so as in the beginning of *January*, 1619, his infirmity increasing, he was compelled to keep at home; yet as his weakness did permit, he gave himself to revise his writings, and dispose of his worldly affairs, that he might be ready for his passage, which every day he expected. And ten days before his departure, having his mind freed from all earthly business, to those that visited him he manifested the great contentment he had in his approaching death. The *Wednesday* before, (which was the 10th of *February*) the bishops and some other brethren, being assembled at *Edinburgh*, for certain affairs of the church, took occasion to meet at his house, because of his sickness, which he took most kindly, and continued with them that whole afternoon, giving very wholesome advice in matters propounded, and shewing himself as pleasant in speeches as ever before. Howbeit he signified to them, even then, that his death was drawing near. The days following, he kept, with all that came to visit him, in most *holy* and *divine* conferences; expressing a great willingness of exchanging this life for a better. And upon *Monday*, the 15th of *February*, at one of the clock in the afternoon, feeling his strength and his spirits to decay, after he had conceived a most heavenly prayer in the company of those that were by him, he desired to be laid in bed, (for the days before he arose always, and either walked or sat in his chamber;) which being done, after he had again commended himself most devoutly to Almighty God, he took some quiet rest: after which he spake not many words, but those that he uttered shew his memory and other senses to have been perfect, his tongue only failing him: and in this sort, about seven of the clock at night, he rendered his soul unto God, in a most quiet and peaceable manner. His body, the 17th of *February*, was interred, according to his own direction, in the Church-yard, called the *Black Fryars*, at *Edinburgh*, on the south side of the New Church, and was conveyed to the place by the Earl of *Dumfermline*, Chancellor, and the rest of the honourable Lords of Council, with the Magistrates of the City, and many others; the funeral sermon being preached by the Most Reverend Father in God the Archbishop of *St. Andrews*.

The LIFE of Doctor WILLIAM BEVERIDGE,

Late LORD BISHOP of St. ASAPH.

THIS great and good man, was born at *Barrow*, in *Leicestershire*, 1638. His parents being in reputable circumstances, he received a classical education, at the Grammar-School; and on *May* 24th, 1653, he was entered a Student in *St. John's College, Cambridge*, where he took the degree of Bachelor of Arts, 1656; and Master of Arts, 1660. What the late pious and ingenious Mr. *Hervey* observes, that those christians, who agree in the fundamental principles of religion, and only differ in some few externals, are like a bed of pinks in a flower garden, where all the colours are equally beautiful—may with great propriety be applied to Bishop *Beveridge*, who, although well attached to the constitution of the Church of *England*, yet was very far from entertaining uncharitable thoughts concerning those persons who differed from him in mere opinion.

While he was at the University, he applied himself so closely to his studies, that, before he was twenty years of age, he wrote a Grammar of the *Syriac* Language, with Remarks on all the other Eastern Dialects. At the same time he distinguished himself by his early piety, seriousness of mind, sobriety and integrity; all which procured him much esteem and veneration.

On the 3d of *January*, 1661, he was ordained Deacon, in the Church of *St. Botolph, Aldersgate-Street*, by Dr. *Robert Saunderson*, Bishop of *Lincoln*; and Priest, on the 31st of the same month, at the same place, and by the same Bishop. Soon after his ordination, Dr. *Sheldon*, Bishop of *London*, presented him to the living of *Yealing*, in *Middlesex*, where he continued till 1672, when he was chosen by the Lord Mayor and Court of Aldermen, Rector of *St. Peter's Cornhill*; and then he resigned the living of *Yealing*.

Being thus placed in the metropolis of the kingdom, he applied himself, with the utmost diligence and zeal, to the discharge of his ministerial duty in all its offices; and so instructive was he in his discourses from the pulpit, so warm and affectionate in his private exhortations, and so remarkably were his labours crowned with success, that he was justly styled by all those who knew him, the restorer of primitive piety; and his conduct pointed out the best example for his brethren to copy after.

His singular merit having recommended him to his diocesan, Dr. *Hinchman*, at that time Bishop of *London*, he was appointed a Prebend in the Cathedral Church of *St. Paul's*; and soon after, Dr. *Compton*, who succeeded Dr. *Hinchman*, promoted him to the Archdeaconry of *Colchester*. It was about this time that he took the degree of Doctor in Divinity; and in this new station, as Archdeacon, he behaved in the same exemplary manner as before; for not satisfied with the common reports made by church-wardens, he visited every parish in person, and took an exact account of every thing that was wanting, or out of repair. This practice established his character and reputation in such a manner, that in 1684, he was promoted to be one of the Prebends of *Canterbury*; and at the Revolution, he was appointed one of the Chaplains to King *William* and Queen *Mary*.

In 1691, he was offered the Bishoprick of *Bath and Wells*; but refused to accept of it, because his friend Dr. *Kenn* had been deprived of it for refusing to take the oath to the Government. But altho' he refused that honour, yet he had no objection to the episcopal dignity; for in *July*, 1704, he was consecrated Bishop of *St. Asaph*, in the room of Dr. *Hooper*.

Being placed in this eminent station, his care and diligence increased in proportion to his power; and as he had before discharged his duty as the Pastor of a private congregation, so as the Bishop of a diocese, he still pursued the same laborious methods in order to promote the knowledge of Christ and his gospel. His care, like that of the primitive bishops, extended both to the clergy, and the laity, by giving them all the instructions that lay in his power. Accordingly, as soon as he was advanced to the episcopal dignity, he wrote a letter to his clergy, in which he pointed out to them every part of their duty; at the same time, putting them in mind of the awful account they must make at the judgment seat of Christ, if they neglected the souls committed to their care. He sent them a familiar Exposition of the Church Catechism, and was at the expence of a whole impression, to be distributed among the poor.

Happy had it been for the church, if this faithful servant of Christ had been advanced sooner to the episcopal dignity; but he was near sixty-seven years of age, before he was consecrated. He was Bishop of *St. Asaph* three years, seven months and twenty days; and on the 5th of *March*, 1708, he died, at his apartments, in the *Cloisters* of *Westminster-Abbey*, in the 71st year of his age, and was buried in *St. Paul's Cathedral*.

And as he died a bachelor, he left all his estate, towards promoting christianity abroad, and for charitable uses at home. His works are well known; particularly, his *Body of Divinity*, and his *Private Thoughts on Religion*, which will be esteemed, even to the end of time. His sermons are admirable: and the late Lord *Lyttelton* used to say of them, that he would give up all the divinity he had ever read, for the perusal of that single discourse of Dr. *Beveridge*, on these celebrated words, *I AM, THAT I AM*. And his Exposition upon the *Thirty-nine Articles*, as far as it goes, (for the whole was never published,) is accounted one of the best extant; for in it, he proves the doctrine laid down in the *Articles*, from scripture, reason, and the primitive fathers.

Bishop *Beveridge's* character is in general represented in the most advantageous light, by evangelical christians, whether Protestant Dissenters, or those of the Established Church. His extensive learning, unaffected piety, and exemplary charity, made him an object of admiration to all those who knew him; and he left behind him a name, which will be respected by the faithful servants of Christ, for ages to come.

A SUMMARY of the LIFE and CHARACTER of The Reverend Mr. GRIFFITH JONES,

Late RECTOR of LLANDOWROR, in CARMARTHENSHIRE.

The first Projector and Conductor of the circulating *Charity-Schools*,
throughout the Principality of WALES.

MR. JONES, was born in the parish of *Kilredin*, in the county of *Carmarthen*; and descended from a religious and reputable family. A thirst for learning, joined with a quickness of genius; engaged him in an early and successful application to study. Having spent some time at a country school, his mother (for he lost his father when very young) put him under the care of an eminent classical master, who then presided in the Grammar-School at *Carmarthen*. Mr. Jones, made great proficiency in the *Latin* and *Greek* languages, and in other branches of learning; though he laboured at that time under the great disadvantage of a very weak constitution of body.

From his youth up, his turn of mind had been extremely serious, and he was often observed to retire from those pleasures and amusements which usually enchant the younger part of mankind. The joys of religion, and the felicity arising from the unbounded prospects of a glorious immortality, sweetly attracted his thoughts, and led his views to things above. His inclination strongly disposed him to the work of the ministry; though he always considered the office as unutterably weighty, and of the last importance.* He received Deacon's Orders, from the learned Bishop Bull, on September 19, 1708; and was ordained Priest, at *Abermarlais* Chapel, September 25, 1709, by the same prelate; of whom, Mr. Jones always spoke with an air of the greatest esteem; and from whom he received some advices, which were always recent in his mind.

He was presented to the Rectory of *Llandowror*, by the late Sir John Philips, of *Pilton-Castle*, Baronet: who honoured Mr. Jones with an intimate friendship, 'till the day of his death.—This promotion was given him by Sir John, intirely on account of his learning and piety, without solicitations from Mr. Jones himself, or from any of his friends,

After some time, *The Society for propagating the Gospel in Foreign Parts*, fixed on him, as a person admirably qualified to be sent as a missionary among the *Indians*, and earnestly solicited him to undertake the charge, as appears by several letters yet extant. He gave his consent; and addressed himself to the studies necessary to fit him for that work. But Divine Providence ordered things other-

* The eternal salvation of ONE SOUL, is of greater importance, and big with greater events, than the temporal salvation of a whole kingdom, though it were for the space of TEN THOUSAND AGES! because there will come up a point, an instant in eternity, when that ONE SOUL shall have existed, as many ages, as all the individuals of a whole kingdom ranged in close succession, will in the whole have existed in the space of TEN THOUSAND AGES: therefore ONE SOUL is capable of a larger share of happiness or misery, throughout an ENDLESS ETERNITY (for that will be his duration) than a whole kingdom is capable of, in TEN THOUSAND AGES.

Dr. Doddridge.

wife,

wise. Mr. Jones's destined scene of action and of usefulness, lay in his own country; and *Wales* was not to be deprived of so eminent a minister, whose labors proved so great a blessing to it. Divinity was the grand study of his life, and the main object of his pursuit. As he had strong intellectual abilities, and a very tenacious memory; by a close and diligent application, he became well versed in the writings of the most eminent English and Foreign divines. This circumstance contributed not a little to form and improve his style. His sermons were well composed and digested. He entered into the very heart of whatever subject he undertook. His divisions were obvious and perspicuous; his deductions natural; his matter solid, lively, striking and judicious. These advantages, set off by an agreeable delivery, a musical voice, and a proper action, soon made him famous as a preacher; and great multitudes flocked to hear him where-ever he preached.

In reading the church service, he was devout and pathetic, without affectation. He did not hurry the prayers over, as is too often the case, with precipitancy and carelessness, but had a sacred awe upon his mind; ever remembering, that he was not addressing himself to man, but to the eternal God, who trieth the reins and the heart. He observed the stops and pauses, with so great judgment, and pronounced his words with so grave and pleasing an accent, that he generally engaged the attention of all who heard him. Even the unconverted seemed to feel somewhat of the energy with which he spoke.

When he ascended the pulpit, it was with reverence and holy fear. His attitude was erect, natural and becoming. His prayer fervent. He had an unassumed solemnity and seriousness in his countenance, sweetened with all the meekness of charity and love. The fire of zeal, chastened with modesty, shone in his eyes. His mind was full-fraught with the ideas of his subject, yet not forgetful of the presence of his auditory, or the respect due to them. His pronunciation and manner of speaking in the beginning, were gentle and easy. In the explication of his text, or any divine truth, he had a peculiar air of familiarity, something resembling conversation; unless he had occasion to relate events, or touch on circumstances that were interesting, grand, or moving. As he advanced, his subject fired him more and more. How spirited and commanding was his utterance! His hearers could feel their blood thrill within them. One might plainly perceive the various passions which he was desirous to inspire, rising in his own breast, and working from the very depth of his heart. One while he glowed with ardent love to his fellow-saints and fellow-sinners: Anon, he flamed with holy indignation against all ungodliness and unrighteousness of men: Then melted into tenderness and grief, lest the means of grace might not be rendered effectual to his hearers. — On these occasions, every feature and every nerve seemed intensely animated. His movements were the very language of nature. — There was a noble pomp in his descriptions; clearness and strength in his reasonings. His appeals to conscience were close and pointed. A surprizing force and abruptness sharpened his interrogations. A sacred pathos distinguished his address. He spoke naturally, for he spoke feelingly. Every thing he uttered, bore that stamp of im-

erity, which art may mimic, but cannot reach. In refuting, remonstrating, and reproofing, he assumed the tone of conviction, and majestic authority: but when he came to the *Application*, he gave way to a still superior burst of religious vehemence, which, like the impetus of an irresistible torrent, mightily carried all before it. Great was the power of the divine spirit that accompanied the word. The prayerless cried for mercy; and the ignorant were made wise unto salvation. He warmly invited the poor to become spiritually rich; the indigent and guilty, to accept of pardon. He enforced the necessity of doing good works, and at the same time displayed the madness and impiety of trusting in them. CHRIST WAS ALL * to him; and it was his greatest delight to publish and exalt the unsearchable riches of his Redeemer.

Nor was his devotion confined to the pulpit. As he had a full and deep conviction of human depravity and inability, accompanied with a thorough persuasion of the divine all-sufficiency, this induced him to be frequent and earnest in closet-prayer. Moreover, he thought it his incumbent duty, wherever he lived (like the pious patriarchs of old) to *build an altar unto the LORD*, in his family; and to offer up spiritual sacrifices, acceptable to God, through Christ Jesus. His constant method, morning and evening, was to call his domestics together; and his neighbours were welcome to come and join with him. This stated worship consisted of introductory prayer; expounding a chapter; † singing; and then a conclusion of the whole, by additional prayer and thanksgiving. This method was used by him daily, and never intermitted, unless he was sick or disabled. He likewise made it his practice to catechize his family and neighbours, every *Sunday* night at least. ‡ Amongst the people committed to his care, his deportment was courteous and condescending: he would stoop, with the

* Archbishop Leighton, thus comments on these words, "*Apostle of Jesus Christ.*" 1 Pet. i. 1. "Sent by him; and the message no other but his name, to make *that known.*" Of Jesus Christ "both as the beginning and end of his apostleship, as Christ is the *Alpha and Omega,*" Rev. i. 8. "chosen and called to this to preach him, and salvation, wrought by him—and *what* this apostleship was *then* after some extraordinary way, behating these first times of the gospel, *that* the ministry of the word, in ordinary, is *now*: and therefore an employment of more difficulty and excellency, than is usually conceived by many; not only of those that look upon it, but even of those who are exercised in it—to be ambassadors for the greatest of Kings, and upon no mean employment—that great treaty of peace and reconciliation betwixt him and mankind" 2 Cor. v. 20.

† He enjoined all who were present, to get by heart some one verse of the chapter that came in course to be read: and which he would particularly expound for their edification.

‡ Great scholars may possibly think that it standeth not so well with their credit to stoop thus low, and to spend so much of their time in teaching these rudiments and first principles of the doctrine of Christ; but they should consider, that the laying of the foundation skillfully, as it is the matter of the greatest importance in the whole building, so it is the very master-piece of the wisest builder: and let the most learned of us all try it, whenever we please, we shall find, that to lay this ground-work rightly, will put us to the trial of our skill; and the neglect of it, is the frustrating of the whole work of the ministry: for let us preach never so many sermons to the people, our labor is but lost, as long as the foundation is unlaid, and the *first principles* untaught, upon which all other doctrines must be builded.

Archbishop Usher, in his Sermon before King James, at Wansted.

We

the utmost cheerfulness, to the lowest among them; and carried the spirit of his sermons into his ordinary conversation. He maintained an uniform affable gravity of behaviour, without suffering his temper, either to stiffen into moroseness, or to evaporate into levity. He was cheerful, but not light; serious, but not sad. It was his constant business and daily endeavors (I had almost said *his meat and drink*) to set forward the salvation of his flock; that so, by their being made meet, through sanctification of the SPIRIT for the inheritance of the saints in light, his crucified LORD might see the travail of his soul, and be satisfied.

When his ministry was blessed to the conversion of sinners, (as indeed few ministers were more successful) or for the edification of any; he would rejoice, with all humility, as *one that had found great spoil*. When he saw any of his people persisting in impenitency, prophaneness or sensuality, he felt the most pungent sorrow; but to see his people walking in the truth, mortifying their evil affections, and growing in grace, was to him better than thousands of gold and silver.

As he had frequent invitations to preach in other churches, besides his own,* he would willingly comply; and he often bent his course to such parts of the country as abounded with much ignorance; where he would most familiarly address himself to the uninformed, and, adapt his style to the lowest capacity among them.† He earnestly inculcated the whole truth of the gospel in the course of his ministrations. Let any of those truths be ever so disagreeable to the prejudices of some, or ever so contrary to the worldly interest or inclinations of others, they were sure not to hear a tittle suppressed. He endeavored, indeed, to shew the gospel-system in as lovely a light as he could; but no consideration could prevail upon him to conceal or disguise, much less to stifle, or keep back any part of it.

Like a wise and tender physician, he diligently and minutely enquired into the state of his people's souls:‡ as, whether they were

E 2

competently

We instruct our children in the faith of Christ, (i. e. in the principles of the religion of Christ Jesus.)

Bishop Jewel.

See the same—now—obsolete practice, I mean of catechising, enforced, in the Rubric after the Church Catechism, and in the 39th Canon.

Boni catechetici boni theologi; at nunquam catechetici nunquam theologi.—Catechizatio diligenter, frequenter, prudenter & simpliciter debet fieri.

Alstedius.

Non contemnenda quasi parva, sine quibus constare magna non possunt.

D. Hieronym. Ep. 89.

* He chose some of the festival days, as Whit-Monday and Easter-Monday, &c. on which *holydays*, the Welsh used to meet for public diversions. (But how contrary are these *heathenish revels*, for a true christian can in no wise conform himself to them, to those practices enjoined upon all churchmen, by the 13th Canon of the Church of England.) At these times, consecrated to the service of the Devil, (see the Form of Baptism) he would often preach three hours at one opportunity; by which means he kept them from their vain heathenish and Papistical amusements. He was, for the most part, obliged to preach in the church-yards, the churches not being large enough to contain the congregations.

† Let the most learned of us all try, whenever we please, we shall find, that to apply ourselves to the capacity of the common auditory, and to make an ignorant man understand these mysteries (of the gospel) in some good measure, will put us to the trial of our skill, and trouble us a great deal more, than if we were to discuss a controversy, or handle a subtil point of learning in the schools.

Archbishop Usser.

‡ Ministers are to watch over the flock committed to their charge: to be present in season and out of season: to reprove, rebuke, exhort with all long-suffering and doctrine.

competently acquainted with the way of salvation; * and whether the grace of the Holy Spirit had put them into that way. He was likewise an able casuist to resolve the doubts of tempted souls, and to encourage the hopes of the desponding. He would often inculcate the necessity of family-worship; † and earnestly exhorted the heads of families to catechise, (i. e. instruct in the principles of religion) their servants. ‡ He intreated them not to neglect closet-devotion; and

doctrine, (2 Tim. iv. 2.) They must be grave, not double-tongued, nor given to much wine, nor greedy of filthy lucre. (1 Tim. iii. 3.) It is a distinguishing scriptural character of a true minister of Christ, that he is *apt to teach*, (1 Tim. iii. 2.) therefore such an one will not content himself with mere preaching a sermon or two to his flock on a Sunday, but he will labor among them throughout the week, going from house to house, giving private exhortations, and enquiring into the state of their souls. (See the Office for the Ordination of Priests.) In short, every faithful minister will be of the apostle's mind: he will be determined to know nothing among his people, but Jesus Christ and him crucified. (1 Cor. ii. 2.) But is this the character of most ministers? Alas! is it not too plain a case that there are many in holy orders, who determine to know, and to talk much more about their tithes and their dues, their ground and their cattle, their sports and diversions, than about Jesus Christ and him crucified? Do not many take the fleece, but seldom visit the flock; and perhaps hire another to do it at a low price? So that the complaint of the prophet of old may be too justly taken up against many ministers now-a-days: *Wo be to the shepherds of Israel, that do feed themselves: should not the shepherds feed the flocks?* *Ye cut the fat, and ye cloath you with the wool, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them.* Ezek. xxxiv. 2, 3, 4 &c.—It is part of the Bishop's charge to every minister before he can be admitted to full orders, "To teach and to premonish, to seed and to provide for the Lord's family; to seek for CHRIST'S sheep that are dispersed abroad; and for his children who are in the midst of this naughty world, that they may be saved through CHRIST for ever."

Ordination of Priests.

See a very excellent little Tract, entitled *A Present for your Neighbour*. * Many persons came from very distant parts of the circumjacent country to hear him, and to join in communion with him. Every Saturday preceding the sacrament-Sunday, he used to ask the people, after the chapters were read in the course of the church-service, *What particular verse or passage any of them had taken notice of?* And on being informed, he expounded it. After that, the candidates for the Lord's supper were examined: 1. As to their conversion, and the work of grace upon their souls: 2. Concerning their knowledge of the doctrines of the gospel: and 3. As to their lives and conversation. After these examinations, a quantity of bread was usually distributed unto the poor; on condition they would recite, by heart, certain verses out of the Bible, given them the month before.

† Archbishop Tillotson, 1 Sermon on Dom. Rel. says, that "The constant worship of God in our families—is so necessary to keep alive, and to maintain a sense of God and religion in the minds of men; that where it is neglected, I do not see how any family can in reason be esteemed a family of christians, or indeed to have any religion at all."—Now, if what our Archbishop asserts be true, how few families of christians are there among us? *Enlighten our darkness, we beseech thee, O Lord!*

‡ Mr. Jones, not only caused the youth and the ignorant of his charge to commit their Catechism to memory; but also as it is enjoined upon all deacons at their ordination, "instructed them in their Catechism;" as "confirmation of children" partly consist (to make use of the words of the Homily of the Church of England on common prayer and sacraments) "by examining them of their knowledge in the articles of the faith." For our Welsh Reformer well knew, they would continue as much as ever in their gross ignorance, without having their Catechism explained, and applied both to their understandings and consciences; and they might be not far unlike Cardinal Arianus's Parrot, who could by rote repeat the whole Creed; though he knew not what he prattled.

warned

warned them carefully against squandering away the *Lord's day* in impertinent visits, idle chat, or foolish jessing.* And, when he found any guilty in these matters, he would not speak against them in their absence; but, whether they were rich or poor, whether they were pleased or displeased, he bore in his mind the commandment of the Lord, and showed his people their transgressions, and the house of Jacob their sins. He would tell them, with tenderness, and yet with plainness, that such courses were a sad and sure proof that grace had not its proper work in their souls; that they were carnal, and had not the Spirit of Christ.—He was a constant *inspector* of their actions; a faithful *monitor* of their duty; and an impartial *reprover* of their offences.

He had a most reverential esteem for the divine word, and was well versed in the holy scriptures. Nothing can be more true than that well-known maxim, "*Bonus textuarius est bonus theologus*," i. e. A good textuary is a good divine: and it is well known to all, that the word of God dwelt richly in him, in all wisdom. The oracles of Heaven were his study, his delight, and his counsellors. From thence he frequently derived subject-matter for conversation; and from the scriptures he formed his judgment of all things. He avoided, with equal care, the pernicious, horrid errors of *Antinomianism*, on the one hand; and the Popish and Pharisaical notions of merit, on the other. He knew that every article of the christian faith, though absolutely undiscoverable by mere human reason, is, when spiritually discerned, perfectly rational; as comporting with the attributes of the Godhead, suitable to the state of fallen man; and most admirably adapted to display the divine glory, and redress human misery. He clearly saw, that in the active and passive obedience of JESUS CHRIST, the law, and all the attributes of Deity shine with unbounded glory. In short, the sacred example and precepts of CHRIST, were the models of his temper, while the precious promises in HIM, were the joy of his heart, and his portion for ever.

To improve the minds of those with whom he conversed, was another of his remarkable qualities. Few were better furnished, either with richness of fancy, depth of thought, or copiousness of expression, to bear a shining part in conversation. With these talents, he always endeavored to give some useful and religious turn to the discourse. He had the amiable art of making an heavenly use of earthly things: his divine Master sent disciples (men ordained to teach the universe) to learn maxims of wisdom from the birds of the air; so he made common occurrences to be monitors to instruct his friends; and glad he was, very glad, to have an opportunity of glorifying his Maker, and to awaken in himself and others, a more lively spirit of devotion. He had always a particular pleasure and delight in speaking of, and hearing others recommend the love of Christ. He seemed as if he had made that passage of St. *Augustine* his motto; who said, "*Si scribas, non placet mihi nisi legam IESUM: si conseras, non sapit mihi, nisi sonuerit ibi IESUS: quia IESUS est in ore meo melis, in aure melius, in corde jubilum*."—I am neither pleased with those writings, nor yet with that conversation, in which I find not a favor of the name of JESUS: for he is as honey to my mouth, music to my ears, and joy to my heart."

* See *Isaiah* lviii. 13.

To lay plans and schemes for the good of others, was his frequent study; and to carry those beneficial contrivances into execution, was his favorite employ. He was very diligent in procuring subscriptions for the support of circulating *Welsh* free-schools, to teach poor men, women and children, to read their native language; under whose care and management they have been carried on for twenty-four years past.* In these schools, no less than one hundred fifty-eight thousand, two hundred and thirty-seven poor ignorant persons have been taught to read, who, in all probability, would have died in their ignorance, had it not been for this useful institution.† Great care was likewise taken to catechise and instruct the young people who were taught in these schools, in the principles of the christian religion.‡ Having applied to the society for promoting christian knowledge, of which he was a corresponding member, that venerable body caused to be printed two large editions of the *Welsh* Bible, of fifteen thousand copies each, which were sold very cheap, for the benefit of the poor in *Wales*. He likewise composed and published several excellent and instructive books § in the *British* language, and several in *English*; and left some pieces in manuscript, which perhaps, one time or other may be published.

He

* In these truly christian schools were taught, persons that were some fifty, some sixty years of age; who, had they not been instructed in the principles of the gospel here, would, in all probability, have perished in their ignorance!—Nor are we to bury in oblivion those young persons, who, being instructed in these nurseries of piety, went home, and kindly instructed their parents; expressing at the same time, their astonishment at their ignorance and stupidity. Well then may *Cambria* exult in the Lord, in these golden days of the gospel, which she has been so highly favor'd with, and say, "*Tempora mutantur, nos et mutamur in illis.*"

† If the reader has a desire to see the rise and progress of these useful seminaries of christian knowledge, he will find a full and copious account of them, in the Rev. Mr. Jones's yearly accounts, intitled "*Welsh Piety*," which were published four-and-twenty years successively. Although the subject-matter of these papers carry in them a coincidence of ideas; yet there is a beautiful variety, and a pleasing diversity running through the whole; which, at the same time as they afford entertainment to the religious reader, discover the rich talents of the pious author.

‡ The 78th Canon speaks of ministers—"Training up of children in principles of true religion!" And Canon 79th—"That all school-masters shall examine the children under their care at convenient times after their return from hearing sermons, what they have bore away of such sermons: and they shall train them up with such sentences of holy scriptures, as shall be most expedient to induce them to all true godliness."

"Idleness, debauchery, and ALL vices, are chiefly owing to the gross ignorance of the principles of christianity." *The Society of the Antient Britons.*

"By the neglect of catechising it is that such multitudes of men and women, that are called christians, know no more of Christ, or any thing that concerns their own souls, than the merest heathen." *The Whole Duty of Man.*

§ The following are the Titles of some of Mr. Jones's printed Books, in *English*, viz.

1 The Platform of Christianity; being an Explanation of the XXXIX Articles of the Church of England.

2 A Letter to a Clergyman; evincing the Necessity of teaching the Poor in *Wales*.

3 The Christian Covenant, or the Baptismal Vow, as stated in our Church Catechism, scripturally explained, by Question and Answer.

Note. This is the First Part of his intended Exposition of the Church Catechism, in *English*. The Second Part, which goes to the End of the Creed, is included in

He was very charitable to the poor; and his unwearied endeavors to alleviate their distresses, will render his memory justly dear to them. He not only fed and clothed them, in considerable numbers; but was likewise a physician to their bodies, as well as their souls. He had by long study, arrived at a great proficiency in medicines; and had large quantities of drugs sent him from *London*, which he made up, and dispensed to the poor, *gratis*; and, thro' God's blessing, with remarkable success. And when he had cured any of his country-people of their bodily distempers, and thereby gained their love and esteem, he never failed to take that opportunity to second it with pathetic, judicious and seasonable advice; ever exhorting them to an earnest care for their immortal souls, as being of much greater value in God's sight, than their perishing bodies.— He was a diligent observer of providence: he would neglect no duty, or any lawful methods, to bring about any well-laid plan for the good of mankind: yet he had his eye upon HIM, whose superintending providence over-rules all events.

There were several young gentlemen brought up under his care for the work of the ministry; some of whom are now eminent and useful in the church.

But that which gave a genuine lustre to all his other endowments, was his remarkable and uncommon humility. Though his friends might admire his superior abilities, and his exemplary behaviour, great usefulness and incessant diligence; yet, he himself saw how far he fell short of his high calling, and lamented his defects. He renounced self in every view; was ever unconscious of his own shining parts; desirous to improve, even by the meanest, and had very depreciating thoughts of his own performances. He steadily relied for final acceptance and endless felicity, on a better righteousness than his own, even the glorious and transcendently perfect righteousness of JESUS CHRIST, imputed unto him for his justification. This was the rock of his hope, and the crown of his rejoicing. Under affliction and bodily pain, (of which he had a great share in his life) he was very submissive and resigned; he would endure torturing pains, without murmuring or repining: he bowed and kissed the rod; yea, there appeared a serenity in him under the pressures of the deepest affliction. As his joy was not of this world, so no temporal calamity could take it from him.

4 *Welsh Piety; or an Account of the circulating Welsh Charity-Schools in Wales.* These Tracts were published annually for four-and-twenty years successively, and collected into two handsome Volumes in 8vo. They breathe a spirit of piety every way worthy of this *Welsh Apostle*, as he was sometimes styled,

Some of those in the *Welsh* Language, may be rendered;

5 A Manual of Prayers for Morning and Evening, &c.

6 Free Advice.

7 A Call to the Throne of Grace.

8 A Guide to the Throne of Grace.

9 A large Exposition of the Church Catechism; with Scripture Proofs: being a compendious Body of Divinity.

10 An Abridgment of this last, for the Use of his *Welsh* Schools.

11 A Letter upon the Subject of Catechising the Ignorant.

12 The Duty of Praising God.

13 An Extract of Mr. *Rees Prichard's* *Welsh* Poems.

By the kind assistance of many charitable persons, Mr. *Jones* was enabled to print very great numbers (sometimes 12,000, at others 8000, &c. at an impression) of many of the above books, which were distributed throughout all *Wales*.

He

He was likewise of a very forgiving temper. He would often earnestly pray for his enemies (for some such, even Mr. Jones had, notwithstanding his piety and uprightness), who thro' envy endeavored to asperse his character, and depreciate his labors. He was possessed of the spirit of candor and love in a high degree. Though, as a minister of the Church of England, he had a steady attachment to her communion; yet, to persons of tender conscience, dissenting from the Church, he allowed the right of private judgment, and cheerfully embraced all upright and pious men of every denomination; being fully sensible, that all the godly are *one* in CHRIST JESUS.

His gratitude to God was remarkable, for divine favors. The following passage, from a worthy clergyman's letter, * who was intimately acquainted with Mr. Jones, and made him a visit a few weeks before he died, is a specimen of his grateful sentiments.—“Soon after I entered the room,” says the clergyman, “and enquired after his welfare, with a pleasing countenance, though now full of age, and upon the brink of eternity,” he said, “I must bear witness to the goodness of God. Oh! how wonderful is the love of God to me! that I am now, even *now*, free from that troublesome distemper the asthma, which I was subject to in my younger days, that I could not walk the length of this room but with the greatest difficulty.—How wonderful is the love of God to me! that I am not blind, as I was for three weeks in my childhood, when I had the small-pox: and that I am not a blind beggar, going from door to door!—How wonderful is the love of God! that I have such a good friend to take care of me, when I cannot help myself.—How wonderful is the love of God! that I now feel but little pain; and that I am likely to go to my grave with ease.—How wonderful is the mercy of God! that I can clearly see what CHRIST has done and suffered for me; and that I have not the least doubt of my interest in my Almighty Saviour. The grand enemy of souls will attempt to disturb my peace and tranquility; but, blessed be God for his all-sufficient grace!—How wonderful is the kindness of God! that the natural faculties of my soul are now as strong as ever: I feel only a little decay in my memory.” In this grateful strain he went on, as long as he was able to speak. And another time he said, “Blessed be God! his comforts fill my soul!—“He enjoyed much of a delightful frame, and longing expectation of his everlasting rest, till nature fainted, and the tabernacle of clay dropped off.”—He departed this life, in comfort and peace, on the 8th day of April, 1761, in the 78th year of his age, at the house of a worthy Lady, † whose eminent and distinguished piety and hospitality are well known; and in which Mr. Jones had been for some time before he died. His body was interred at his own parish Church of *Llandowror*. His funeral was very solemn; multitudes of poor disconsolate people testified their grief by their looks, and shed abundance of tears for the loss of so

* The Rev. Mr. Morgans, late Vicar of Trelech, Carmarthenshire; who received his classical learning from Mr. Jones, and more especially the science of divinity. Mr. Morgans, was a very pious, experimental clergyman. He lived but few years after Mr. Jones's decease.

† The Honoured Mrs. Evans, of Langbarn.

good a man, in whom were united the judicious divine, the eminent preacher, the loving pastor, and the faithful friend; who had labored among them forty-five years. Thus the Rev. Mr. Griffith Jones came to his grave, like a shock of corn in its season. It may be truly said of him, "That few lives were more heavenly and useful, few deaths more triumphant." He went to his grave in peace, and is now at rest. His name is recorded in the annals of eternity, and the honors conferred upon him, will be ever-blooming and incorruptible.—*He died in the Lord, and his works follow him.*

I N S C R I P T I O N

On the MONUMENT of
The Reverend Mr. GRIFFITH JONES,
At Llandowror, in Carmarthenshire.

S A C R E D to the MEMORY
Of the Reverend Mr. GRIFFITH JONES,

Rector of this Parish, and of Llandilo.

He was presented to the latter, July 3, 1711.

To the former, July 27, 1716.

From his first Admission into Holy Orders,
He devoted himself wholly to the Duties
of his Sacred Function:

Which he continued faithfully and conscientiously
to discharge throughout the Course
of a long Life.

Conscious of the Importance of the Vocation, wherewith he was called,

He applied all his Time and Attention
To that One Great Concern, which came upon him daily,
"The Care of the Churches."

In his Preaching,
He inculcated the plainest and most obvious Duties
of Christianity,
Which he enforced upon the Minds of his Hearers
with a truly Christian Zeal,
And in so interesting a Manner, that none could depart
unaffected or unedified.

Nor was he an Instructor from the Pulpit only:
His own Example added Weight to every Precept:
His own Life was a constant Illustration of the
Religion which he taught.

The Circulating WELSH CHARITY-SCHOOLS,
Owe their Rise, Progress, and Continuance
To his humane and benificent Disposition.

This pious Undertaking was attended with such Success,
Under his Management and Conduct,
That at the Time of his Decease,
The Number of SCHOOLS exceeded Three Thousand; of SCHOLARS,
An Hundred and Fifty-eight Thousand.

He was indefatigable and successful likewise
In procuring Two large Impressions of the WELSH BIBLE;
Which were sold at a low Price, for the
Benefit of the Poor.

He composed and published several useful Books
on Religious Subjects, in Welsh and English.

He sought out all Opportunities of doing Good:
'Twas the Business of his Life to approve himself
on all Occasions,
The vigilant and faithful Pastor,
The sincere and devout Christian,
The GOOD MAN.

Though placed in an inferior Station in the Church,
He performed Services in the Cause of Religion
which would have reflected a Lustre
on the Highest.

The Divine Providence,
Which had lent him as a Blessing to his Country,
Was pleased to remove him,
On the Eighth Day of April, 1761,
In the SEVENTY-EIGHTH Year of his Age,
To an Eternity of Happiness in Heaven,
Where his Conversation had always been.

This Monument was erected by a Person desirous of paying every
Mark of Regard to such distinguished Merit.

P I N I S.



